A VINDICATION OF THE ENGLISH CATHOLIKS FROM THE PRETENDED CONSPIRACY AGAINST THE LIFE, AND GOVERNMENT OF HIS SACRED MAIESTY

Discovering the cheif lyes & contradictions contained in the Narrative of

TITUS OATES.

The 2. Edition with some Additions: & an answer to two Pamplets printed in defence of the Narrative.

ITEM

A Relation of some of *Bedlows* pranks in Spain, & *Oate's* Letter concerning him.

Nec nobis ignominiosum est pati, quod passus est Christus: nec nobis gloriosum facere, quod fecit Judas. Cyp. Epist. 55.

Permissu Superiorum.

M. D.C. LXXXI.

OF THE

PRINCIPAL CAPTIONS

FROM THE PRETENDED

CONSPIRACY

AGAINST THE LIFE, AND CONSTITUTIONAL RIGHTS

OF HIS SACRED MAJESTY

A PREFACE TO Mr. I. PHILLIPS.

SIR.

VEry lately, and al moſt at the ſame time, I receiued two Pamphlets both written againſt my *Vindication of the English Catholicks*; one by you, the other without any name: I intend in this ſecond edition to anſwer what is material in both, althô this Preface is directed particularly to you, 1. Becauſe you name your ſelfe. 2. The other ſpeakes more to my *Vindication*, you more to *me*, & for that reaſon may in ciuility expect a returne. 3. Becauſe you pretend to more intimacy with me, then ordinary, to be my boſome freind, & to know the *ſecrets of my hart*, & my *Confeſſions* too: for pag. 13. you tell the world, *I abhorr the King in my hart*; and a little after *you ſay*: *I neuer call the King ſacred, but I receiue Abſolution.* This expreſſes a greater familiarity, then *Oates* pretended with the Ieſuits: if you go on, you may ſtand faire for a witneſſes wages, & vie with the pretended Doctor himſelf, in the Art of Diſcovering Plots.

Notwithſtanding all this you declare that you know not who am, & ſeeme very much concerned to find it out. Pag. 2. *In the firſt place, it behoues vs ſtrictly to examin who this* Titan *of a Vindicator is*, & pag. 44. *you muſt come, & tell vs who you are.* In fine all, that you can diſcerne of me, is contained in theſe words; pag. 2. *There is no queſtion to be made, but that I am a* Roman Catholick. So all your ſtrict enquiry affords you no further lyght, then which ſerues to diſcerne my Religion. But as for my Perſon you know not whither I am little, or greate, blacke, or white, a German, Indian, Spaniard, or Engliſh. And yet you boldly aſſure you know my hart, when you do not know my face!

You blame me for vſing vnciuil language: I wiſh you were leſſe obnoxious to that blame. You ſay pag. 5. *We Profeſſe a profligate Religion, a vicious & miſhapen mixture of Ceremony, & ſuperſtition, that will not paſſe the muſter of common Reaſon.* And p. 48. *A religion of no credit, founded vpon forgery, a ſort of Deuotion, that no man of Reaſon can admit into his Beleif, or Conſcience: in the practiſe diametrically contrary to all the precepts of Chriſt, Our Saints to be ſported with, as the train of Heathen Deityes. Tranſubſtantiation rather to be contemned then diſputed againſt. Our miracles as fabulous as Mandauil's trauels. Our Pompe, Pride, Luxury, Sodomy, infamous. Our ſuperſtitions, & Ceremonys Foppiſh, & Ridiculous, Inſine a Religion vilified with our owne mouths.*

Of

Of all our Clergy: pag. 9. they are *Dunces, Block heads, Ignoramus, ſtupid Theologiſts, & opinionated head ſtrong Mules.* pag. 12. *Bloody Canaille* pag. 17 *obſtinate, wilfull vermin* Item. *apacke of Knaues* pag. 43. *Fugitiues, Traitors, & conſpirators. Homines triobolares, Propertius's Dame, Treſſes Agaones.*

Of a Venerable Prelate pag. 9. *He liues vnder the ill character of an Exile, a Renegado, he hath renounced his Allegiance: a hedge Archbishop.*

Of my ſelf. p. 12. *Fop of a Vindicator.* p. 20. *nick a poope of a ſcurritous Vindicator.* p. 23. *Pumpkin of a vindicator.* p. 31. *pitifull, idle, non'enſicall vindicator.* p. 41. *Caitif of a Vindicator. & Priapus of a vindicator* p. 11. *Poore ſilly wood pecker.* p. 21. *foole & Contombe.* p. 26. *I ſhall be canonized for a foole.* p. 30. *Foole, & willturne thangling.* p. 29 *hardly worth hanging.* p. 44 *Empty skull, hollow periranium.* p. 27. *My braines are d'ier then brickes.* p 34. & 35. *Brayne of a Tailor.* And as if Engliſh did not afford ribaldry enough you borrow of Greeke, Latin Italian, & French a ſupply. p. 37. *Aſinego.* p. 41. *Chenalopex.* p. 43. *Monſieur Homme de rien, & Pomarius Hercules.* Infine p. 18. that *I am not worthy to hold an vrinal, to D. Oates, or feede his hogs.* And you ſeeme in that place to reduce all my good qualitys, to two heads: *foole, & knaue.* I will leaue the later to you & your pretended Doctor: & for the other, the more I deſerue it, the more credit will be giuen to my words: *for fooles ſpeake the truth.*

Theſe are the ornaments of your ciuil language, when you blame mine, as vnciuil. Did I not perceiue, that you are well ſtored, with ſuch coine, I ſhould think you would be ſoone out of purſe, you ſpend ſo freely. But you haue an Indian mine of ſuch mettal, & a mint in your Braine.

I find no cauſe, giuen by me for all this riboldry, but 1. that p. 2. I ſayd out of Pamphlet *that* Oates's *Phiſiognomy was an Index to all villany, & that a lettred man may reade Rogue in his face.* And 2. that I call his vntru Depoſitions, *Lyes.* To which I anſwer.

As to the firſt: I cite my Authour, out of whome I cite thoſe words. I am certain they are there: and am not further concerned, whither tru, or falſe.

To the 2. ſeing the Depoſitions are *falſe things ſignifyed in word, with an intent to deceiue: which* (as you ſay p. 18.) *is the definition of a Lye,* I thought I myght put the *Definitum,* for the Definition, his Depoſitions being of that nature. And though the word ought not to be vſed in ciuil company, to a man of honour, or honeſty, yet in a ſpeech directed to Mr. *Oates,* who ſhews ſo little of ether, I thought it myht paſſe, no other of the like ſignification occurring. Yet ſeing they are not only *knowne vntruths ſpoken with intention to deceiue;* but alſo confirmed by Oath, I ſhall hereafter terme them *Periuryes.* It may be this word will leſſe offend your tender ciuilized eares, If not, I know not how to helpe it: for we

muſt

muſt ether not ſpeake of things, or call them by their names, a boat, a boat, a ſpade, aſpade, & a Periury by its proper name.

You tell me p. 27. *You expected I ſhould haue ſhewne my wit & Rhetorick, the creame of my Eloquence, haue ſtrewd flowers, Metaphors, & ſorites, & haue gored the Doctor with forked Dilemma's.* Elſwhere you reproach me, that I ſhew no reading, cite no Authours, &c. And vpon this you ground all thoſe Characters, which you giue of me, *Sot, foole, Dunce, Blockhead*, &c. And had I done ſo, you would haue blamed that, & haue ſayd, that Truth ſtands not of neede of theſe meretricious dreſſes, to make her ſeeme louely: & that all was to delude the Reader. Thus whateuer we doe, whither we Pipe, or mourne, we muſt be blamed. Learned Sir, when I began that worke, I looked on it not as a combat of wit; but of Truth: I deſigned not to ſhew my learning; but our Innocency: Nor to compoſe an Oration; but an *Affidauit* out of the Atteſtations of Perſons of knowne integrity, to confute the Periuryes of one infamous man. I ſay *infamous*, for ſo he is, in the eye not only of Catholicks who know his Depoſitions to be falſe: but likewiſe of the far greater part of Proteſtants themſelues, ſome where of though deſeruing nothing leſſe haue felt the weyght of his tongue, & the malice of that Faction, whoſe inſtrument he is: & others hitherto vntoucht, may juſtly feare the like.

What a piece of Pedantry would it be, not to ſpeake of water without citing *Pindar's* commendation of it, telling what Philoſophers held it to be the firſt principle of all things? that *Moſes* was taken out of it in ſcriptures, & *Venus* in the Fables: what Poets ſay of *Neptune*, and *Thetis*, & how Mithologiſts vnderſtand them? &c. who could with patience heare a man vpon the naming of aboate, or ſhip, run vp to the *Argonautes*, & to *Noak's* Arke: ſhould then endeauour to ſhew when ſayles, when the Rudder, & when the compaſſe was firſt in vſe? How long men kept to the ſhore? when *Audax Iapeti genus* firſt lanched into the deepe beyond all land-markes, without any other guide, but the ſtars, & ſhould lard into his diſcourſe ſhreds of Poets, & Orators, Latin & Greeke & make vp his ſpeech as abeggers coate, of patches? This you ſeeme to require of me: & would with much more reaſon haue condemned me, for it, as an impertinent Pedant, & a babler without ſenſe, or reaſon, had you found any ſuch thing in my *Vindication*.

We ſpeake of matters of Fact: viz, whither *Oates* was at *S. Omers* all *April*, & *May* 1678. as we ſay with truth; or went into *England*, (as he falſly depoſes) to aſſiſt at a Conſult of *Ieſuits* in *London*? What lyght, to decide this queſtion, can *Homer*, or *Ennius*, *Heſiod*, or *Plautus*, *Orpheus*, or *Virgil*, *Moſes*, or *Eſeyas*, or the *Pſalmes*, the Greeke or Latin fathers, giue in this queſtion, which they neuer mentioned

tioned, & where of the greateſt part dyed before S. *Andomarus* himſelf was borne, All were remoued to another life, before *Oates* his being at the towne which beares that name? To what purpoſe ſhould they be produced, as witneſſes in a cauſe, of which they knew nothing, & therefore muſt ſtand mute, vnleſſe we take the freedome with them in matters of fact, as your Miniſters do with ſcripture in points of Faith wreſt their words to what ſenſe, we pleaſe, not only beſides; but contrary to their tru meaning?

Diſcourſe is as vte leſſe in matters of this nature: for by what topicke can you proue, that *Oates* went into *England*, in *April* 1678. with Sir *Robert Bret*, & Sir *Iohn Warner*? Or, that *Mr. Blundel* carryed about with him in London *a bag of Tewxbury Meeſtard bals*? Nothing but ſenſe can decide ſuch matters, & the Depoſitions of witneſſes, to which I haue had recourſe, & from which you endeauour to withdraw me, by prouoking me to ſhew wit, diſcourſe, & learning: As we may beleiue thoſe Philopſers did, who denyed motion, & that ſnow was white.

I am ſo far from joyning iſſue with you in this manner of reaſoning in my *Vindication*, that were I to write it againe, & had all the Erudition of S *Hieroms*, the ſtrength of wit of S. *Auſtin*, & the Eloquence of S. *Chriſoſtome*, I would not vſe them. And if any where your objections occaſion me to diſcourſe, or cite Ancients, it ſhall be with that moderation, as ſhews I do it vnwillingly. I had rather be cenſured as an *Ignoramus*, by ſuch as you, then as a *Pedant* by the learned, & judicious: who k'now with *Ariſtotle* that it is equally irrationall to require Demonſtrations always, and neuer to admit them. Wherefore do our laws in *England* require Categoricall anſwers in Trialls, cutting off all Rhetoricall digreſſions? was it to conceale the Truth of Fact, from the eyes of the Jury? or becauſe they Iudged them both vnneceſſary, & vn vſe full & therefore the way of *witneſsing* by word of mouth, when Perſons were preſent, & *Affidauits*, or *Atteſtations* when they were abſent, was eſtabliſht?

I ſuppoſe you will deny that S. *Paul* that *veſſel of election* was ether foole, or ſot; yet he tooke that way, which I did, as may be ſeene Act. 24 for being accuſed of rayſing ſedition againſt the Iews, & prophaning the Temple. His anſwer was: *I arriued here only twelue days ago. in this time I neuer entred the Temple, but purified* according to the law. *I neuer made any Conuenticles, or vnlawfull aſſemblyes, ether in the Synagogues, or the Citty. And they cannot proue what they charge me with.* He ſays he was not where they ſayd he was: ſo do we of *Oates*, that he was nether at *Madrid*, nor *Paris*. He ſays he attempted nothing againſt the Temple: & we ſay we neuer, attempted any thing againſt the King. He ſays, he neuer made any vnlawfull aſſemblys; ſo do we. He aſſured the Iews could proue nothing which they charged on him: we ſay the ſame of *Oates*, & you to boote, Sir: you can

not

not proue any one materiall point, of the *Narratiue*, which we deny; nor disproue any one materiall point, which we alleadge in our defence: for after neere three yeare's toyle, you are as much in the dark for your proofes, as when you first began, like a horse in a mill, always mouing, neuer aduancing. What reason doth S. *Paul* confirme his deniall with? what scripture, what Philosopher, what Poet, doth he cite? no more of that in him, then in vs. If you dare, dart your Censures of *Sot*, *foole*, *& hollow Pericranium*, at him; or spare vs, who imitate him.

I must confesse, I find a precedent for your proceeding, & that recorded in scripture too: for *Herod* with his courtiers mockt at, & despised Christ, for alike reason, as you do vs, for not answering his curiosity. Luc. 23. 11. You see whome we imitate; & who is your paterne. I may say, as *S. Cyprian* on alike occasion: *Nec vobis gloriosum est facere, quod fecit Herodes: nec nobis ignominiosum est pati, quod passus est Christus.*

Thus much may sufficise for an answer to your sucurrility, & Billings gate language. I shall not take notice hereafter of any thing of that nature. I leaue you to learne more ciuil discourse, for your owne sake, it being more vndecent for you to speake, then for me to heare such language. I am yours &c.

Post-script. One word to *Anonimus*: so I shall call the Authour of the *Account of my vindication*. pag. 5. he complaines, that by asserting our Innocency, *we render the British Nation odious, & contemptible in the eyes of other Countryes.* He is very much mistaken: we do not accuse the *Nation*, but a factious part of it, who by this buzzle hope to gaine more Power then is due to them; who by the noyse of Popery allarme the People, & awe (I feare) both court, & the sober part of the Parliament we neede not informe externes how things are carryed in *England* relating to *Papists*: the publicke *Gazets* speake enough, to disgrace ten Nations. I think it our duty to let you in England know what opinion the learned world abroade hath of your proceedings. Cease to accuse Innocents, & these will be silent: If you continu to condemne vs as Traitors, altho we are not such, we satisfy the vtmost rigour of the Law, by suffring the Death of Traitors in obedience to the King, as Christ, & his Apostles did in obedience to the Emperours. But to require of vs, that we should owne our selues *Guilty*, when we are not so, to be offended, that we should attest our Innocency, is more then any Law Divine, or Humane requires, it is what the Pagans neuer exacted of the Primitiue Christians, nor the Iews, of Christ.

COURTEOUS

COURTEOUS READER

THE Pamphlet, I here examin, is ſingular in its kind. It is an *Original*: for its Authour found none to copy, & I hope none will ever copy him. No Work of the Ancients ſo like this *Tru Narratiue*, as *Lucian's Tru Hiſtory*: both are alike *Tru, per Anti Phraſin*. Yet there are theſe differences betwixt them, that the *Tru hiſtory* is Witty; the *Tru Narratiue* ſtupid: that delights; this greiues: that Laughs; this bites: that as Innocent, as a lie can be; this as malicious, as the Father of lies could deſire. *Lucian* in that intended only to recreate thoſe, who neuer did him any good; *Oates* in this deſigns the ruin of thoſe, who neuer did him any hurt; but intended him much good, if his bad nature had been ſuſceptible of good aduice.

„ J. P. p. 7. He does well, to confeſſe it is *an Original*, for then we are ſure it is „ Authors owne.

„ *Anſwer.* I grant it is owne, not only as to the compoſure, or forme; but alſo „ as to the matter, which he is as much Author of, as *Homer*, of what he relates „ in the battel betwixt the frogs, & mice, or *Heliodorus* of what he writes in his *Æthiopica*.

I never ſaw the Man: & ſoe can know nothing of him, but by heare ſay, & his Workes, which diſcouer ſufficiently his better part, his ſoul. In a Pamphlet (*a*) *his Phiſnomy* is layd to be *an Index to all Villany: & that any Man of Letters may as plainly read ROGVE in his face, as in his Brother Bedlow's ſhoulder.* It is certain, that he being preſented with many others, to receiue the Sacrament of Confirmation, to the Biſhop of *S. Omers*, his Lordſhip ſtopt, when he came to *Oates*, vntill he heard, he belonged to the Engliſh Colledg, & was preſented by its Rector. The ſtop was noted by all preſent. The reaſon of it he was pleaſed to declare afterwards: *viz*, that he doubted whether *Oates*'s hart was prepared to receiue the *Holy Ghoſt*, *the ſpirit of lone*, in whoſe face he perceiued ſignes of great *malice*.

„ J. P. He *Berogues* the man he neuer ſaw, vpon truſt: the more knaue he for „ pains: for he is not certain of it.

„ *Anſw.* I am certaine the Author cited by me, ſays it, that is enough for me, „ who vouch him for my warrant, & profeſſe I ſpeake only on his word.

He

(*a*) Scand. Magn. p. 24.

He ſtiles himſelf *Doctor of Diuinity*, & ſays, he commenced Doctor at *Salamanca*. Which cannot be: for 1. he neuer was at *Salamanca*. 2. none, but Preiſts, are admitted to that degree in Catholick Vniuerſitys, & he neuer was Preiſt. He writ to the *Archbishop* of *Tuam* to giue him Holy Orders, (*b*) but was refuſed, *by reaſon of the very ill Character, which his Gracee, had of Oates's life & manners, for which he was afterwards expelled the Colledge of Valladolid.* 3. He neuer had learning ſufficient for any degree in a Catholick Vniuerſity. At *Valladolid* from the 18. of *October*, when ſchooles begin, till his dimiſſion (ſoon after) he went as a ſcholler, to *Logick*. At *S. Omers* he was put to *Rhetorick*, & in that ſchool there were many better ſchollers then he, althô by reaſon of his age ſuperiors did not exact of him that attendance in ſchools, & punctuality in Themes, as of others. Now is it probable, that one, who had commenced Doctor in *Salamanca*, & to that intent had performed his Exerciſes in Philoſophy, & Diuinity, with applauſe, ſhould be put to begin his *Logicke* amongſt the *Iunior ſophiſters*, or learn *Humanity* amongſt *ſchoole Boys*? His *Doctorship*, & *Papiſts Treaſon* were both hammered on the ſame *Anuil* his owne Brain: the one by his *Pride*, the other by his *Malice*.

„ J. P. p. 8. q. The Doctor ſays to the firſt, he was at *Salamanca*. *Anſwer*. Had „you accepted the challenge of the accurate Autbor of the *compendium of the trialls*, „& ſent to *Salamanca*, you myght haue diſcouered, whither ſays Truth: & if „you found he had been there, you had ſhewed one truth, which we gainſay. But „that is not your buſineſſe. He told the Ieſuits at *S. Omers*, that he had beene „*Burſer of S. Iohn's Colledge in Cambridge*. I think the beſt, & indeed the only way „to know whither he ſayd tru, would be to conſult the Colledge itſelf. If you know any better, impart it to vs.

„ J. P. He ſays to the ſecond: one, who was only a *Clericus minor*, was „made Doctor. *Anſw*. He may as well be a *Clericus minor*, & Preiſt, as a Ieſuit, „& Preiſt, the *Clerici minores* being a Congregation conſiſting Cheifly of Preiſts, „as well as the Society.

„ J. P. to the third he ſays, our Graduats in our Vniuerſitys, are Dunces, „Blockheads, *Ignoramus's*; Ergo he could not rejected for inſufficiency. *Anſw*. He „neuer was propoſed, for a Degree, nor euer was thought fit for it. He began „his Logick at *Valladolid*, & his Rhetorick at *S. Omers*, & the ſchollers of thoſe, „whome you call *Dunces*, were his maſters, is it likely, that the Ieſuits ſhould „procure him to be made Doctor of Diuinity, & after ſend him to ſchools a- „mongſt the ſchole boys, to learne the firſt principles of Phyloſophy, or his „Grammer?

„ J. P. *Fenwick's* papers witneſſed before the Lords, that the Charges of „his commencement were payd by the Society at *London*, *Anſw*. ſhew this, & I

„will yeild the whole cauſe. Let me tell you, Sir, that this is an vntruth, & deſer-
„ues to be ranked with thoſe of *Oates*. Few ſuch would qualify you for a King's
„euidence, & deſerue a Penſion: & if you haue none yet, it is want of freinds;
„not merits.

„ *Anonimus* p. 7. Our Atteſtations run vpon negatiues, and ought to
„haue no effect vpon the *Poſitiuity* of an Oath. *Anſw.* Suppoſe *Oates* ſhould poſi-
„tiuely ſweare he was on ſuch a day at *yorke* before the Mayor & Aldermen in
„the towne-houſe, where he heard them ſpeake Treaſon: by ſhewing the Atteſ-
„tations, firſt, of the ſayd Perſons & others preſent, that he was not ſeene there
„by any · ſecondly by producing thoſe of ſome at *London*, who ſaw him, would
„not his falſe Depoſition be ſufficiently confuted? Doubtleſſe if the Accuſations
„regard a *Proteſtant*. Now becauſe this accuſation falls on Papiſts, how euer it
„be in a like manner diſproued, it muſt ſtand good. Why ſo? They haue no
„better & ſome they will haue: as the wolf reſolued to worry the Lamb, whither
„he ſhewed himſelf harmleſſe, or not.

His ignorance in the things he ſpeakes of, proues that he neuer was employed by *Ieſuits*. He ſays, (*c*) he had ſeen the name of the General of the *Ieſuits forty times*, & that he *knew his hand, & ſeal*. Yet he neuer hits the name right, altho he vary it, as often as *Prekering* did the charging of his gun. Sometimes it is *d'Oliua* (*d*) ſometimes it is *de Oliua*; (*e*) in the french tranſlation of *Colmans* trial, it is *Di Oliua*, that *De* being french, & Italian. Yet all miſs the tru name as may be ſeen by the Letters taken in Mr. *White's* Chamber, & in any Colledge of the Society, in which are at leaſt the Patents of the Rector. And as for the *Seal*, he ſays (*f*) the Inſcription is I. H. ☧. with a Croſſe. Yet there neuer was a ☧ in any *Ieſuit's ſeal*. And not one of thoſe letters are the *Inſcription* of the *ſeale*. Two of them with a third are the ſubſtance of the ſeal: the Inſcription containes the Office of him, who writes the Letter, & ſometimes the place of his Reſidence. Which may be ſeen in the Patents of the Rector of *S. Omers* produced in open court at the *Old Bayly*, as to that of the General. Many other inſtances of his ignorance in *Ieſuit's* cuſtomes will be taken notice of hereafter. All proue he neuer was employed by *Ieſuit's*, & weakens not a little the credit of the *Narratiue*.

„ J. P. p. 11. It is frequent to ſue perſons by names mis-ſpelt: yet ſuch a
„miſnomer doth not inualidate the Action. *Anſwer.* Is it frquent for a Lawyer
„not to know the name of his Client? Or for an Embaſſador, that of his Prince who

(*b*) Atteſt. A.
(*c*) Colman's trial. p. 27.
(*d*) Colman's trial. p. 27. & Narrat. p. 58.
(*e*) Irland's trial. p. 28. Langh's trial. p. 11.
(*f*) Colman's trial p. 27. & Langh's trial p. 11.

„who employes him? If not, the improbability is not answered: seing *Oates* pre-
„tended to haue seene the hand, so often: receiued, & distributed commmissions
„signed with it, &c. And I dare say that those who haue ether heard, or seene
„the tru name, & compare it with what *Oates* hath deposed, will be apt to think,
„that he neuer ether read, or heard the name, so far doth he roue from what
„it is.

„ J. P. p. 11. Through out the whole *Narrative*; the Doctor doth not tell
„the inscriptions of the Iesuits seale: concerning the forme or fashion of the seale
„there is not one syllable. *Answ.* I do not say there is in the *Narrative*; but there
„in *Colemans* & Langhornes trials, as you cannot deny: & those discouer, that
„he neuer saw the Iesuits seale. To this you say nothing (nor *Anonimus* nether,)
„but call me *poore silly Wood-pecker, who come to worke with dull tooles.* A very satis-
„factory answer! *Oates* pretends to haue distributed God knows how many
„commissions sealed with the seale of the General of the Iesuits: I shew that is not
„tru, for he neuer saw the seale, as appeares by his ignorance of what it is. Hence
„follows also, that *Oates* was periured twice swearing that the seale had a ☧ which
„neuer had any. And more, that he little regards what he sweares, seing he swore
„without any neeessity, what was to him vncertaine, & only coniecturall. I expect
„some answer to this: & all I find, is that it is *adull toole.* If you haue many such
„answers, you would do well to print them, I assure you, all the naturall, & arti-
„ficial Logicke in the world affords none such.

Nothing can more weaken the credit of a witnesse, then speaking contradictions. Truth, as hauing a reall ground is al ways the same; fals hood, being built only on fancy, changes as this doth. Now *Oates's* contradictions are so frequent, that it is an endlesse work to reckon them all. I will giue here some Instances: he says, Irland's trial p. 18. that three or four days after the Congregation he returned to *S. Omers* (which must be within the month of *April*, or first of *May*, seing the Congregation was ended on the 26. of *April*, & stayd there till the 23. of *June*. Yet in *Irland's* trial. p. 24. he swears he was in *England* on the latter end of *May*. Now in reality he was for sworn both times; for he was in *England* neither in *April*, nor *May*. He swore, he had not seene Mr. *Langhorn* since *April* 78. in *Colman's triall*. After he swore he had seen him in *July* & *August* in *Langhorns* trial. He first declared to the Parliament he had no body considerable to accuse, besides those he had named; after he accused some of the very Prime, whom before he had not named

Iudge hence what credit he deserues who is so euidently Perjured, as hee must be once in each of those instances, vnless he hath an Art to verify Contradictions which surpasses the Power of the Almighty. The Rule of the law says: *semel,*

malus ſemper præſumitur malus, in eodem genere mali. A man once conuicted of Perjury is always ſuſpected of it: whether the conviction be by Legal ſentence, or euidence of the Fact. The Apoſtle ſpeaks of both convictions, 1. Tim. 5. 24. *Quorundam hominum peccata manifeſta ſunt, precedentia ad judicium, quoſdam autem & ſubſequuntur. The ſins of ſome men are euident before judgment, thoſe of Others, after it.* Whether in the eye of the law the firſt conviction is regarded or no, I know not: it is enough for me, the Holy Ghoſt regards it.

„ I. P. p. 11. The feeble vindicator hath rifled the *Compendium* for this, & then „ſends me to the its anſwer: where beſides rayling I find nothing more then here. „Then he tells his Reader, that with a ſcrap of *Latin*, & a Text of ſcripture, I „think my ſelf ſatisfyed. Truly, Sir, your anſwer is ſo far from diminiſhing my „ſatisfaction, that it hath encreaſed it, becauſe by it I perceiue you cannot anſwer „to what I ſayd: & I beleiue any rational man will iudge you ſpeake lowde, & „ſay nothing to the purpoſe, yet hope, that your clamour & confidence ſhall „ſupply the want of reaſon.

„ *Anonimus.* p. 8. Certaine perſons haue examined the Trials, & find „the *Paſſages* not ſo directly contradictory, but that jngenuity, & good will may „reconcile them. A pretty piece of no ſenſe! They are *contradictory*; but not *ſo „contradictory*, as not to be reconciled by *good will*. They are it ſeemes *Contradictions*, „this he grants: how are thoſe circles to be ſquared? *By a good will.* How ſo? „Doth the Doctor accuſe a Papiſt of Plotting Treaſon in *April* at *London*? He „muſt be beleiued, to haue beene there, & the Papiſt hanged for it. Doth he „accuſe an other of treaſonable words ſpoken at the ſame time at S. *Omers*? *Oates* „muſt be beleiued to haue been at S *Omers* then, & that Papiſt hanged too. Now „how are theſe things beleiued, which are contradictions? A *good will* doth it, a „will I ſay, to hang all Papiſts, that are brought to the Bar.

Again, the manner of his Accuſation is ſuch, as any knaue who dares tell a Lie, & confirme it by Oath, by it may bring any man or men how Innocent ſoeuer into queſtion. We haue a long ſtory of Treaſonable words ſpoken, & Treaſonable Letters written, by ſeuerall, who all proteſt they neuer heard of any ſuch thing, till *Oates's Narratiue* appeared. And althô the greateſt part of theſe Letters were ſent by the Common Poſt, yet not one line appears after ſo long & diligent ſearch, to confirm the Depoſition. I lately learnt from a printed Pamphlet that one Packet with Letters of that nature was ſent from *London* to *Windſore* for Mr. *Bedding feild*: which had it fallen, as was deſigned, into other hands, would haue beene vſed as a Confirmation of the Plot, and an euidence againſt Papiſts. But by a ſingular Prouidence of Almighty God, he paſſing accidentally by the Poſt Office as the male arriued, called for his

Letters

Letters, & finding in these such vnexpected horrid contents, he humbly beseeched à very great Person to carry them to the King: and at the same time assured him, they were not written by the Persons, whose names were subscribed. Who writ them, God knows: and Mr. *Oates*, *Kerby*, and *Tonge* were they thoroughly examin'd, would discouer. Mr. *Beding fild* did, what was his Duty, in getting them conueighed speedily to the K. The Authour of them is alone answerable for the Treason, they contained. But he hath his Pardon, which secures him from the Iustice of Man. I wish by tru Repentance of these crying sins he may auoid that of God: otherwise he will *be deceiued*, for God is not to be mocked. Gal. 6. 7. Or as Mr. *Whitebreade sayd*, *he will do himselfe more harme, then others haue suffered from him, though that hath been a great deale.*

„ J. P. p. 11. Grants that any Knaue by an Accusation how improbable soe-
„uer, backed with an Oath, will bring any man how innocent soeuer, inro
„question. *But Accusations*, says he, *of that importance as are contained in the tru Nar-*
„*ratiue are too hygh attempts to be carryed on by ordinary* Knaues; *but only such extraordi-*
„*nary Knaues, as themselues. Answer*: We carry on no Accusation in the *Narratiue*;
„but are accused in it, from one end, to the other. *Oates* is the only *Accuser*; &
„seing none could carry that Accusation on, but an *extraordinary Knaue*, you owne
„him to be such a one. I readily subscribe to you: I grant him to be a *Knaue*
„of the very first. Magnitude, that he is not to be paralelled in history, that
„he is singular in Knauery, as well as his *Narratiue* in Vntruth. Yet so as
„your self come very neere him, who vndertake his *Vindication*. And for
„company sake you may take in your vnbaptized nameless Brother. And
„althô I compared him to *Iudas* in my title page, I must grant he far surpasses
„that *witnesse*, by perseuering in his Knauery: for *Iudas* hauing brought to Death
„one Innocent man, was troubled presently with simple scruples, & not being
„able to endure the reproaches of his Conscience, for greif hanged himself. Our
„*Knyght of the Post's Knauery* is of a more manly Temper, it is of a Bow dye, it
„neuer alters: his Conscience is hardned against all remorse, as his fore head
„against all shame. *The dismal thoughts* fryghted him a little at their first appearing,
„as the Deuils did *Iulian*, another *Apostata*; but by custome they are become fa-
„miliar, & a subject to Glory in. He deserues to haue that quality engrauen
„vpon his Tombee Stone: *Here lyes the second Iudas, that extraordinary Knaue, in the*
„*Opinion of his Vindicator, I. Philips.* Whither you slept, or preuaricated here, I
„know not: certainly you spoke a greate Truth against your self.

„ My relation of the *Packet* directed to Mr. *Bedingfild* doth displease both
„J P. says, I haue it out of a Pamplet *scribled by one of my confederates*: Anonim.
„says it is out of our *Printed Pamphlets*. And sends me to *Kerby's*, & *Tonge's Narra-*

tiue

„tiues. *Answer.* I had it out of *the case of the E. of D.* p. 15. & 16. That Nobleman „will scarce thank ether of you, for calling him our *Confederate.* If the Narratiues „of *Tonge* & *Kerby* containe all they know of that Pacquet, we neede not seeke „further for its contents, the Letters being of their composition, jointly with „*Oates.* It is worth the enquiry, how otherwise they could giue that Earle notic „of that Packet in *Oxfordshire* soone enough, for him to come to *windsore* almost „assoone as it.

„ How to reconcile these *Vindicators* to one another is as hard, as to reconcile „them to truth. J. P. p. 12. *Beedingfeeld knew a packet lay for him at the Post haus, & „sent a freind for it, not daring to fetch it himself. Anonimus*, p. 9. *Beding feild waited the „coming of the Mayle, contrary to custome.* J. P. *Bedinfild*, hauing deliuered the Letters, „*shifted for himself*; *Anonimus*: *Bedingfild stayed to Represent the whole matter as a Forgeery.* „I will leaue them to confer notes, if they did it not already. Althô all conferring „of notes is vnsufficient, where it is against Truth; as appeares by the succesle „of the *witnesses* who dissagree notwithstanding their collation.

I intend to follow the de deponent step by step, without omitting one §. or *Item*, vnobserued: & what I say shall be confirmed by vndoubtedly tru Attestations: for althô in Equity our Denial ought to be preferred before his Asseueration accompanyed with so many contradictions, or euen without them seing *In dubio fauendum est Reo, potiusquam Actori.* Yet I will waue that Title, & Proue irrefragably what I advance, with such euidence, that vnlesse our Aduersarys shut their eyes very hard, they shall see our Innocency & the Wrong done vs.

„ J. P. 12. It is vtterly denyed him, that, *In dubio fauendum est Reo potius, quam „Actori.* Which is as much as to say, that whither we be, or be not guilty, we are „to be hanged.

I giue a summary of each §. for greater cleerneſse, in which I omit nothing materiall, wittingly: except only seuerall seditious, & Traiterous words of his Majesty's sacred Person: Which tending only to lessen that Reuerence, which by all Laws Diuine & Humane is due to him, shall neuer be repeated by my mouth, nor passe my pen. It is not without danger, that they peep abroad, when so great a part of our commonalty haue lost so much of that Veneration to his Majesty, to the Royal Family, & to the Gouernment. Certainly they were neuer spoken by any Papist, Monk, or *Iesuit*: wherefore many suspect *Oates* to haue heard them from his Father during his youth, & to be the Relicks of the Durt, which the seditious Rabble gathered vp during the Troubles; & which now is again dispersst, (with what design, is easily guest) althô it be don vnder the name of Papists, that the Authours may auoid the rigour of the law. I will not answer for the Truth of this Iudgment, but certainly it is not Rash.

I. P. p. 13.

„ J. P. p. 13. He will not *repeate the traiterous words of his Maiesty's sacred Person*, „that is to say, he ownes them all to be tru. Answ. You imitate *Oates* very per- „fectly, drawing Treason out of the most innocent words. Let mine be reade „ouer againe, & see whither there be one sillable importing an approbation of „those Treasonable expressions? or owning that any English Catholicks were „guilty of them? which is another Calumnye. I expressely deny, that euer „Papist, Monk or Iesuit spoke them. I say none but the seditious Rabble (euen „in the time of troubles, when Rebellion was Paramount, & the King termed „the *Common Ennemy*) reported such things, & that it is dangerous to spreade such „things, when so many are ready to shake hands with their Allegiance: & that „not to offend in the same nature, I would nether in word, nor writing mention „them. And candid Mr. *Philips* will thence infer; that I owne them to be tru. „Yet I do not much wonder at it: for hauing made scripture teach Treason, it „is not much you should make me speake, it, althô nothing be further from „the tru meaning of both.

„ J. P. next giues vs a charge of what some did against *Henry* 3. & *Henry* 4. „in France. That *Claude Matthieu*, was called the *Courier de la Ligue*. What is all this „to the English Preists, who were not borne then, & it may be they condemne „it as much, as any of the Ministry? *Dic jam postume de tribus Capellis*, speake to the „businesse in hand, charge vs not with other mens faults, of which we are not „guilty; confine your selfe to our Personall Actions: or owne, that in them you „find not mater sufficient for our indightment.

Did I foresee these Obseruations would be offensiue to any in Authority, & need an Apology, I would follow *Cato's* aduice, & suppresse them. But I think no Authority concerned in it, but that of *Titus Oates*. *The Lords Spiritual & Temporall in Parliament assembled ordred the Printing of it.* And we are so far from opposing that *Order*, that we think our selues highly oblidged by it: because by letting vs know what we are accused of, with the Persons conspiring. Time, & Place, where, & when they Plotted, &c. we are enabled to vindicate our selues, which was impossible, whilest we heard nothing but the general Termes, of *Plot*, or *Conspiracy*, *Popish Nobility*, *& Gentry*, *Preists*, *Benedictins*, or *Iesuits*, &c. At the end of this *Narratiue* we find the name of one Magistrate, sir. *E D M. B. Godfrey*: but he only attests that it was sworn before him, which may be tru, though the thing be fals in euery part. *Dr. Tonge*, & *Chr. Kirby* are also subscribed as Witnesses to *Oates's* Oath, & no more. Yet if my Intelligence deceiues me not, they had a greater hand in all, then I will speak at present.

„ J. P. p. 14. Tis well enough; for though this sentence be an Impudent re- „flection vpon the supreame Authority of *England*, yet some compassion may

shew

„be ſhewed to his pretended Blindneſſe. *Anſw.* This is vnconceuable, that it „ſhould be *well enough*, & yet be an *Impudent Reflection vpon the ſupreame Power.* „Sir, I examin Mr. *Oates's Narratiue* & I ſee no other Approbation to it, but „that of the Parliament ordring its printing. I do not examin the Trials, nor „cenſure the Iudges, or Jurye, I leaue them to God, & their conſciences, to ſee „whither there was no hard meſure. The *Tru Narratiue* was not produced againſt „any of the Priſoners: & when ſome of them alleadged ſome points of it, in „their defence, the thing was rejected, as no record, nor euidence. How comes „it now to be ſo ſacred a thing, when we attempt to anſwer it? What law for- „bids a man accuſed of a hainous crime, to vindicate his Innocency in the beſt „manner he can? Doth not the denying this, much more odiouſly reflect on „the Authority of the Nation, then all we ſay? can it be ſuppoſed, that any „Law obliges a man to owne a Guilt, when in his Conſcience he knows the „contrary? Name the Pagan, the Turk, the Iew, the Tyrant, who euer was „offended, that an Accuſed Perſon ſhould endeauour to cleere himſelfe. Doe „not all Priſoners at the Bar, anſwer, *not Guilty*? And what Court thought its „Authority concerned in ſuch an Anſwer? you ſpeake in your addreſſe to the „Lords, & Commons aſſembled in Parliament, *of the Infallibility of their Counſels,* „granting to them, what you deny to the whole Church Nay you owne in them „a greater Infallibility, then Catholicks Diuines owne in Generall Councils: for „althô in matters of Doctrine we neuer queſtion their Decrees; yet in matters „purely of fact, ſuch as theſe are, the Church doth not exact an interiour „aſſent. whence ſome Catholicks haue excuſed from Herely the Perſons of „*Origen*, & *Theodoret*, not by queſtioning the malignity of the Doctrine charged „on them; but endeauouring to ſhew that they had not deliuered it. Now you „neuer ſaw, neuer ſhall ſee me vindicate the Crimes charged on vs by *Oates*, which I „abſolutely owne to be treaſonable, & that whoſoeuer is really guilty of them, „deſerues to dye the Death; but we only ſay, that we are not Guilty of thoſe „crimes; nay quite contrary, that we deteſt them as much, & more ſincerely, „I feare, then *Oates* himſelf.

I hope his Majeſty will not be diſpleaſed with harmleſſe endeauours to vindi- cate Perſons wrongfully accuſed. I haue learnt of the Holy Ghoſt, Prou. 16. 12. that *It is an abomination to Kings, to commit wickedneſſe: becauſe their Throne is by Ryghteouneſs eſtablisht.* And I intend only to cleer the Truth in this great debate, to make way for *Rychteous Iudgments*, that his Throne may be by them eſtabliſht; & not ſhaken by vnjuſt ſhedding of *Innocent Bloud*, whoſe cry is loud in the eares of the Kings of Kings, our *Iuſt*, & *Mercifull God.* To him our daily Prayers are offred, that the Bloud ſpilt vnder colour of this conſpiracy; but for what real

intent

intent God knows, may like that of *Christ*, call for Mercy; not, like that of *Abel* cry for *Iustice*, or *Reueng*.

„ J. P. 14. What is all this clamor for? Only for putting to deserued Death „a company of varlets, & vagabonds, who deserued to haue beene hanged, „only for being within his Majesty's Dominions. *Answer:* If you hold all for „*varlets*, & *vagabonds*, who are forbidden by ciuill Powers the entry into some „country, so many, & those so venerable for sanctity, will be such, as will „euen honour these otherwise infamous names. Were not the Primitiue Chri„stians such? & the Apostles? & Christ himself, was he not forced to conceale „himselfe, & fly, vntill the time designed for his Passion, & the Redemption of „of the world was come? *S. Paul.* Hebrew. 11. hauing spoken of some, who „endured as Catholiks haue done, *mockings, & scornings, & bonds & impriſon„ment: that were stoned, sawed asunder, slaine with the sword*: of others, *that they „wandred about in mountaines, in deserts, & in Caues of the Earth.* Doth he conclude „as you doe, that they were *varlets*, & *vagabonds*? quite contrary: *of whome the „world was not worthy.* You see, Sir, how different your sentiments are from „those of the Blessed Apostle. I know from what Ghospel you learnt this Anti„Christian Paradox: *Hobs* is your Apostle, & his *Leuiathan* your scripture. He, is „the *Holy Ghost*, who inspired these Principles into you.

„ Yet if granted what you pretend, that Preists deserue to be hanged for „entring into his Majesty's Dominions: Doe they deserue to be hanged for at„tempting vpon his sacred Person? Can not a Preist be there, but he must of „necessity plot his Death? Haue not some serued vnder his Royal father, when „such as you (for any thing I know) fought against him? Did not some of them „concur to the sauing of him after *worcester* tyght? why may there not be some „others still aliue of the same Loyal Principles? Now suppose there be some „such, how can all be charged, as *Oates* doth, with treasonable practices? For „1. it is an vntruth: 2. it is an vntruth in a matter of greatest moment. 3. It is „a Periury. I know not, whether Hobs's *Leuiathan* iustifyes all this but I am „sure the Ghospel of IESVS Christ doth not.

„ But are only Preists accused in the fabulous *Narratiue*? Are there not „some Lay men, Commoners, Gentlemen, & Noblemen? Sure there are, will „you stile those *varlets*, & *vagabonds*, who deserue to be hanged for being within „his Majestys Dominions. Haue I not occasion enough to fix on you some of „those titles, which you so liberally bestow on me?

„ In fine: the Apostles & their Disciples asserted their innocency against „the Pagans, & Iews. The Apologetiques of *Tertullian, Iustin, Cyprian, Athenagoras*, „for the Christians are still extant; as also the writings of *Cyril of Alexandria, Basil.*

„*Basil*, & the two *Gregoryes* against *Iulian*: & we neuer find the Pagans offended „with those Labours. Why should you represent our state in *England* more „seuere then all those mortall enemyes of the name of Christ? Did not writing „against *Papists* in this time as another Baptism Sanctify all Persons & things, „& remit both the sin, & the penalty due to it, I should apprehend that so „odious an Aspersion would not passe vnpunisht.

Defence of Life, & good name is commanded by the law of nature. Should we by silence seem to admit the Reproaches, of *Traitors*, *Conspirators*, *Plotters*, *King-killers*, &c. we were vnfit to liue in any state, *Conscientia mea mihi necessaria est apud Deum*, says S. Austin, *Fama apud proximum* Our first care must be of a *good Conscience*; our second, of a *good Reputation*. The first recommends vs to God; the second, to our Neighbour. None can depriue vs of the first; without our own fault: but experience shews, that the second depends on other men. Yet we are obliged to maintain it against all Calumnys, by all lawfull means, hauing as much right to it, as any man hath to his estate, or life, vnlesse we forfeit it by some real fault, which we do not acknowledg in this particular To comply with this Duty offensiue to none who seek Iustice, in defence of Iustice I vndertake this work. Hauing giuen thee an account of my design, I will hereafter direct my discourse to the deponent.

„Here my two freinds J. P. & Anonimus join in one verdict that „we are not fit to liue in any state, & therefore haue been banish out of seue-„rall states. But 1. what doth it concern the whole Clergy & Lay Catholicks, „that Iesuits haue been banisht? I speake for all of the Catholick communion, „& you answer one part of it hath suffred banishments. 2. If Iesuits themselues „were banisht some Countrys, they were not banisht others: why should not „the approbation of some other countrys as well ground an opinion of their „fitnesse, as the condemnation of some others of their vnfitnesse to liue in a „state? 3. those very states, who banisht them, recalled em. And why should „not this later sentence, reuersing the former deserue to be considered?

CHAPTER I.

Obseruations on the *Epistle Dedicatory*.

Mr. *OATES*.

IF all you say in your *Narrative* be tru, if the Conspiracy be real, the ruin of Citty & Country, the Death of the King, the chang of Gouernment, & slauery of the Nation were designed as you Depose vpon oath, & if your Zeal of the Weal Publick moued you to make this discouery: if it be an

effect

effect of your *inbred indelible Loyalty to King, & Kingdome*, you may challeng not only a Gracious Hearing from his Majesty; but an ample Reward, as one who by that honest endeauour hath preserued his Person from Death, his Gouernment from subuersion, his Royal Citty from fire, & his subjects from Destruction. But if the Plot be feighned, the whole Information a heap of Lyes, the accused Persons Innocent, nothing against King or Gouernment, Citty or Country designed, your addres to his Majesty criminal: you may iustly fear the Punishment du by Law not only to *Lyers, & False witnesses*, but also to the disturbers of the Publick Peace: as hauing by your lyes disturbed the Citty, disordred the Gouernment, allarmed the Kingdom, & been cause of the Death of many Innocents, for no other intent then to supply your *Wants* out of the Publick Treasure, satisfy your *Malice* & desire of *Reueng* with the sword of Iustice, & feed your *Ambition*, with the vain title of *Sauiour of your Country*.

So the quality of your Addresse depends on that of your Depositions. If these be tru, no Reward can be too great: If fals, no Punishment but will seem too little; as no crime can be greater then yours, except that of attempting immediatly vpon the life of his sacred Majesty: for next to that in esteem of the world, is the Publick Peace, which you haue endangered, if not broken.

„ To this my nameless freind professes p. 10. he willingly subscribes to. But „Mr. J. P. p. 14. & 15. is resolued not to let it passe so. And it would make „the Philosopher, who neuer laught but once, when he saw an Asse mumbling „thistles break his spleen, to see how he tumbles & mumbles this in his „mouth, & at last finding it too hard for his rotten teeth, he is forced to let „it passe whole: *for once we will grant it.* Yet before, thus he wittily descants „vpon my words: *If all you say in your Narratiue be tru, if the Plot be real,* ---- *then „so. But if the Plot be feigned* ----- *then so.* And then adds a Deuout Prayer that „all the Gods & Goddesses prouide me a Barber. This is the first attempt; „here is an other: *If it be so,* ----- *it is so.* ---- *If it be otherwise* ----- 'tis otherwise, „from whence you argue: *If the Logick of* S. Omers, *be no profounder, it may easily „be fathom'd.* Sir, it is so deep that your line is too short to sound it: That *Logick* „is better then *London fooling.*

You boast of your *inbred Loyalty*, which nether your Education vnder a Father inferiour to few in hot blind zeal for *the good old cause*, nor your words in familiar discours confirm: What sence you haue of *Loyalty* appears by your words here, for you call concealing Treason, & concurring with Traitors, (the subject of his Majesty's Pardon) *Humane frailtyes*, as if you esteemed them little *Peccadillos* venial trespasses, scarce sins.

„ J. P. p. 15. He came from his Fathers Education to you to S. *Omers* for

„breeding: why did not you teach him better? *Answer.* Did your *Salamanca* „Doctor of Diuinity come to learne breeding at *S. Omers*, amongst *School boyes*? „You will find it harder to answer this question, then for me to answer yours: „we taught no better, becauſe he was capable of no good inſtructions. What is „bred in the bone, will not out of the fleſh. The firſt noyſome tincture could „neuer be well purged out of that veſſel: & for that reaſon he was caſt out, „that he myght not annoy others.

„ *Anonimus.* p. 10. thinks I indict *Oates's* father, & vouches *Cornelius* „*Agrippa* for it, a man who was dead before ether of vs was born: & ſo could „ſpeak much to the purpoſe doubtleſſe.

Papiſts *many Encroachments vpon Princes for theſe thouſand yeares, proue*, ſay you, *their Inclinations for the future.* What will the *Encroachments* of Presbiterians, ſince they appeared, proue? who haue ſhaked not Kings; but Kingſhip, not Monarks, but Monarky it ſelfe? which *Encroachments* were carryed on with that ſtubborn violence, that they produced wors effects in four years, then thoſe things you mean of *Papiſts* could in all probability haue don in four thouſand. To proue this, we need not examin Records, or read Hiſtorys; our own memory furniſhes examples enough, which ſhould not haue been ſo lyghtly paſt ouer, had not his Majeſty by an vnparalelled act of Mercy forbidden all ſpeech of them, nor mentioned, did not your Impudence oblige me to it. *Etſi coram hominibus dura ſit frons tua, erubeſcit coram Deo mens tua.* Your conſcience glues the lye to your words, how confident ſoeuer they ſeem. The diſorders, which hapned in Catholick times are like an Ague in the ſpring, painfull not dangerous, & Leaue the body more healthy, then before: Thoſe of Presbiterians, are like Putrid feauers, or the Plague, which leaues ſcarce hopes of Life.

„ J. P. p. 15. The encroachments of Presbiterians are no excuſe of the en- „croachments of Papiſts. *Answer.* nether did I alleadge them as ſuch; but only „to ſhew whence Monarky is moſt endangered: and to admoniſh our Pilots, „that to auoyd a few floating reedes, they run not their ſhip vpon a rock.

„ You are offended, I ſay that *Diſorders of Catholicks are like Agues in the* „*ſpring, painfull not dangerous, & leaue the body more healthy then before: thoſe* „*of Presbiterians are like Putrid feauers, or the Plague, which leaues ſcarce hope of* „*life.* Yet look on hyſtorys, & you will find my words tru in both parts. The „Barons wars left the Authority Royal much better ſetled then before: ſo did „the commotions of *Iack ſtraw, & wat Tyler.* That betwixt the two branches of „the Royal family ſeemes to me no rebellion, the titles of the two partyes were „diſputable, & a King was fought for by both ſides: yet that ended in Monarky „too. So *France* after its ciuil wars in the time of *Henry* 3. *Henry* 4. & Lewis 14.

„was

„was composed vnder Monarky much more absolute, then euer. Whereas the „*Presbiterians* cast down King, Monarky, house of Lords, Bishops, &c. when „did Catholicks broach such Anti-Monarkicall principles, as appeare of late? „That the *King is but one of the three estates. That it is not treason to take armes against „him, vnlesse it be against the other two estates. That the house of Commons made the „King. That the succession of the Crown depends on the Parliament.* &c. It is nether „the *Tiber*, nor the *Seine*; but the *Leman Lake*, *& Holland Bogs*, which send forth „these Pestilential vapours. They were not heard of in our nation, till some „Sir *Politicke would be*, began to dance the Geneua gig. What hopes of life, where „the body politick abounds with such peccant humours?

„ I must take notice of your Presbiterian honesty in citing my words. I sayd, „Papists Rebellions were like *spring Agues*, *painfull*; *not dangerous* you p. 15. l. vlt. „make me say: *nether painfull*, *nor dangerous*. As if there were any *Agues* not *pain-„full*. This dishoneſt shift shew that my vindication pinches hard, & giues you „no real ground to confute it, seing you are forced to falsify my words, before „you can answer them.

„ Anonimus p. 11. after saying much & proving nothing, concludes that „*Rebellions* of both Papist & Presbiterian are bad enough. *Answer*: we agree in „that: may I say they are too bad; but the later are still the worser of the two. He „aduises vs to change *our Principles*, for *his*: but doth not tell vs what those are. „The passage from a Protestant to a Presbiterian is as natural, as from a Cater-„piller to a Butterfly: there are in ward principles in nature for this, & in Doc-„trine, & Religion for that. Which both experience & reason shew, & a Pres-„biterian is half a commonwealth man, *ipso facto*. He may therefore conclude „for the embracing our Principles

Lately in the low-countrys one (such a freind to Iesuits, as you are) charged them with the first murther in the world: for *Cain* & *Abel* were their schollers, & the master gaue them a play-day, that *Cain* might wreak his malice on his Innocent Brother. Nay the eating of the forbidden fruit was charged on them too: for another Iesuit Confessor of *Eue* told her she might eat it without scruple. With a like reason you accuse Papists, of what? why, *it is known* K. *Iames escaped not their poison*. To whom is it known? & by what Reuelation? Those of that time are silent. The Parliament held a while after charged the fact vpon a great Peer, no Papist. But K. *Charles I.* who had best means to discouer the Fact & most reason to examin it declared there was no such thing. Vppon what Authour of equal credit, is your knowledg grounded?

„— J. P. is silent here. *Anonimus* attributes the charge *of Abel's murther*, to *a sneaking „monk*; as if there were no other men in the Low-Countryes. Then he cites

whole

„whole pages out of the *Myſtery of Iesuitiſme*: to as much purpoſe, as if he had „cited *Tom Thomb*, for this would as wel haue filled vp the Page.

You paſſe then to charg Papiſts with our late barbarous wars: which were you wile, you would neuer haue mentioned. Becauſe the Papiſts in thoſe hardeſt times complyed with their Duty to their K. & Country; & Presbiterians failed in all. *The Papiſts*, ſay you, *were the contriuers of the vnnaturall war.* The tru Authours of it had a far different opinion: who began their Rebellion by disarming Papiſts, carryed it on by the death of Preiſts, & euen ſome laymen, who fell into their hands, & would haue ended it with the extirpation of them all, if fear of their fellow rebel, the Independent had not diuerted their thoughts from ſeeking the ruin of others, to ſeek their own preſeruation. Name one Papiſt who bore armes againſt his Majeſty: thouſands according to their duty fought for him. This the Rebels knew, & therefore where they prevailed, Papiſts were perſecuted ether as publick enemyes, or priuate ſpyes. Yet you ſay they were cheif Actors in the Rebellion! How many loſt their liues in Battle? How many were killed in cold bloud? How many loſt their eſtates by confiſcation, or their Liberty by impriſonment? How many were baniſht their Country, meerely for being Papiſts? we would be ſilent in theſe matters, & reſt content with the Teſtimony of a good conſcience to God, & the Glory of hauing don our Duty, before men, did not your ſlaunders force vs to remember them.

Wherefore to your impertinent queſtions, I giue pertinent anſwers. Who contriued the Rebellion? Presbiterians. Who inflamed Partyes, & Paſſions? Presbiterians. Who carryed on the War with Purſe, & hand? The Presbiterians. Who broke the *Vxbridge treaty*? the Presbiterians. Who impoſed the Couenant? The Presbiterians. Who defeated all deſigns of Peace? The Presbiterians. Who enſlaued their Country? The Presbiterians. Who ruined the King? The ſame Presbiterians; For it was wiſely obſerued by an vnderſtanding man, that the Presbiterians Killed the King: & the Independants murthered *Charles Stuard.*

The Presbiterians laboured indeed to hinder the laſt horrid Act of the Tragedie: but their paſt, & following Actions perſwade, they did not this out of loue to their King; but to themſelues. For they entertained no ſerious thought of reſtoring his Majeſty till they found the ſword, which they had wrencht out of his hand, ſtolen out of their owne by their younger brother Rebel, the Independant, & felt the ſmart of it on their own ſhoulders. And when they offred it to its Ryght Owner, it was on ſuch Conditions, as ſhould lock it in the ſcabbard, & keep themſelues the Key: ſo as it ſhould be neither drawn nor vſed but by their Directions. Yet theſe are your Aſſertio

of Monarky which they bind vp hand & foot with Chaines: & the Papists its Ennemy, who leaue it the full Liberty of the Law.

Keep then the Durt of your Rebellion which you still loue to your selues; throw it not at others who hate it by a Principle of Religion. Your liues were by law forfeited, for treason: & you enjoy them only by the King's gracious Pardon. When you pretend to Innocency you renounce that Pardon, & forfeit that only tenure of your breath, & make your selues obnoxious to the Penaltys due by law to Traitors.

„ I P. p. 16. rifles all hystoryes he can think on, copyed cheifly out of E. C'S „*Narratiue* which hauing been answered already in a particular book, may „excuse me the trouble of writing it ouer againe. Yet I will answer you in breif. „The Presbiterians in Parliament began with disarming *Papists*, & persecuting „them, as they did of late. Then they proceeded towards the rest in his Ma„jesty's Dominions, & threatned to destroy all in *Ireland root & Branch*. Thus „they were the tru causes of that horrid Rebellion. Let vs heare the late „King: *The prepostorous rigour, & vnreasonable seuerity, which some men carryed before „them in England, was not the least incentiue that kindled & blew vp into horrid flames „the despair of discontent. ----- Despayr being added to their former discontent, & the „feares of vtter extirpation to their wonted oppressions, it was easy to prouoke to an open „Rebellion, a people prone enough to breake out to all exorbitant violence, ----- The Rebels „were exasperated to the most desperate Resolutions, & Actions by being threatned with all „extremityes, not only to the known heads, & cheife incendiarys; but euen to the whole „community of the nation: resoluing to destroy all root, & branch, men, women, & chil„dren.* Thus his late Majesty. By whom you see the charge of that Rebellion „is brought to the Dore of those, who promoted that prepostorous rigour, & „seuerity: & who those were I need not tell you. And the readinesse, with „which the Irish accepted a *Cessation of Armes*, when without it, the Protestants „would haue been destroyed, as the King sayd, shewed that they sought only „selfe preseruation; not Destruction of others.

„ As to the *Albigenses*, & *Piemontois* they were Rebels to their natural „Princes: & suffred as such; not for Religion; but for open, & actual resisting „them. And as for that common reproach of a *Clement*, & *Ranaillac*, we may as „easily find a *Politot*, & an *Andelot* amongst the *Huguenots*. It is no more reproach „to a great body to haue had a wicked villain of it, then to the Apostles to „haue had a *Iudas*. Yet if this were a reproach, you are more obnoxious to it.

„ I leaue your seditious doctrines, & come to your practice: you „came into the world like the Cadmean brood all armed, & your seuerall „Princes almost assoon felt your hands, as they saw your faces. In *Geneua*, you

„cast

„cast of the authority of your Bishop, Prince of the town. In hygher Germany „you shaked the Authority of *Charles* V. In lower Germany you withdrew many „Prouinces from the Obedience of their King. You vsurped vpon *Rudolphus* the „Emperour in *Transiluania*, vpon *Christiernus in Denmark*, & vpon *Sigismond* in „*Swedeland*: you fought for the Crowne of *France* against *Francis* II. *Charles* IX. „& *Henry* III. In *Charles* IX. 's time you coined mony in the name of one you „held for King.

„ In *England* you set vp *Iane Grey* against the lawfull heyr Queen *Mary*. You „bore armes against another *Mary* Queene *of Scotland*, brought her into restraint, „forced her to depose her selfe, & fly her Country: kept her Prisoner nineteene „yeares, & at last barbarously put her to a violent death by the hand of a com„mon executioner, a thing till then neuer executed on a soueraigne nor since, „but by your selues on her Grandson. Your perpetual insolencys against your „Soueraignes, your encroachments on the *Royal Prerogatiue*, & the seditious ma„ximes you aduance, are known too well both at home, & abroad. I challeng „you to shew, that euer any Catholick designed vpon his Prince what you „haue acted on yours *Charles* I. Remoue this beam out of your eye, before „you point at a moth in ours Thus much to J. P.

„ *Anonimus* charges the commotions in *Scotland* on Papists, because *Richelieu* „had a hand in them. Which althô supposed to be tru, yet is nothing to the „purpose. For that great Prelate, & Minister of state, was a subiect to a foreigne „Prince, not bound by any Allegiance to any, but his own Master, whose „interest he was obliged to promote by all lawfull meanes: & he did it to the „astonishment of all the world. Why did that Prelate addresse himself (if he did „so) to *Presbiterians*; & not the *Professors of his own Religion*? The reason is cleere: „he knew the *Catholicks* to be so fixt in their *Allegiance*, as no art, no promise „could remoue them from it: & the *Presbiterians* to be meer Gun-powder, soe „that the least sparke would set them on fire, & blow all to pieces. And your „Apology it self is a sufficient proof of this: doth a foreign Minister of state „hold vp a finger? The *Presbiterians* take armes. Is a discontented party at home „stirring? The *Presbiterians* grew insolent, & labour not to oppose either fo„reigne, or domestick enemy; but to humble their King, still ready for sedition, „neuer wanting will, but power, or rather occasion to do mischeife. Yet it is „these are the men, whom you commend for their Loyalty! I think Princes „haue little reason to desire all their subiects should copy them.

„ One thing I adde, that the Prologue to all their Tragedys, is, & „hath euer been, a clamour against *Popery*. In *Scotland* 1637. In *England* 1642. „& those designed lately 1680. Their first attacke is vpon Papists, & Popish

Lords

„Lords: the next vpon Popishly affected, & Bishops: & the third vpon the „King. So that when you heare the cry against Popery, you may conclude the „Faction is teeming.

You accuse *Ioseph Simond*, & *Carleton Compton* of offring a *thousand pound for his Majestys discouery after his escape at Worcester* for no other reason, but that you know the names of no other Iesuits then aliue. At that time they were both at *Liege*, the one Prefect of studys, the other Master of scripture: & both together had not one pound at their dispossall. Your own Father can informe you of Others neerer home both able & willing to disburse that, & a much greater sum for a work so aduantageous to the *good old Cause*.

A Convent of Benedictins, say you, *was maintained by the Vsurper, & Manning of the same Red letter was executed for treason.* That Conuent must be in *Vtopia*; for in the known world there is none such. *Manning* whilest a Catholick had faithfully serued his Prince: & began to be a *Traitour*, when he ceased to be a *Catholick*, as he declared before his Death.

By your honesty in relating things done in the syght of the sun, & known to all men, we see what credit you deserue in things don in corners & known only to your self.

„ J. P. p. 16. Whether it were *Ioseph Simonds*, & *Carleton Compton* or no, it is „no matter as long as it was a Papist. Which is iust as to say, whether *Oates* „speakes truth or no, it is no matter. You vindicate very well! How do you „proue that any Papists did offer that sum. Can we think, that those who had „furnisht such vast sums to carry on the war against the King & Papists, & when „mony failed, brought in their wiues *Thimbles*, & *Bodkins*, when the work was „compleated to their hands, should haue a Cramp in their hands & expect till the „Papists wheeled about & supplyed them? You haue vndertaken a very hard „Prouince to make good all *Oates's* dreames: & it is not to be wondred you „should speak so little sense to the Purpose.

„ Anonimus is pleased very disingenuously to charg three vntruths „vpon me. The first, that I sayd I knew those neerer hand as able & willing, as „*Simonds* & *Compton*, to giue the 1000. l. I sayd only that *Oates* senior knew „them.

„ The 2. by my answer I would haue it thought there were no such men as „*Benedictins* in the world. I sayd only there was no Conuent of theirs maintained „by the vsurper: I know very well several conuents of theirs; but none of „them had a maintenance from the vsurper.

„ The third that I passe my word for *Manning's* honesty whiles a Papist. I „sayd only, that he declared so much before his death.

You ask very wisely: *What Arguments can perswade them to be tru to their Natural, who professe Allegiance out of conscience to a foreign contrary soueraign.* I answer readily: no English Papist doth so. The Pope, as a soueraign, is no more regarded out of is Temporal Dominion by vs, then the Duke of *Parma* or the Prince of *Monaco*. We consider him only as the cheife Pastor, head of the Church on Earth, successor of S. Peter Vicar of Christ: & that in *Spirituall* only; for in *Temporals* he is not obeyed, as appeares by the practice of Catholick Kingdoms. And in this sense he is *Foreign* to no part of the Church, all making one Vinyard in which he is the Cheife Workman, one family of which he is th Father, one body of which he is the head vnder Christ *God Blessed for euermore.*

„ Anonimus here says little: but I. P. speakes enough for both p. 17. „These are his words: *I say Bellarmin* thou lyest: *for if the English Papist do not so,* „*he is no Papist; but a mungrel. ----- It is the positiue Doctrin of the Papists that by* „*meer Diuine Ryght, the Pope is supream, & sole Monarch of the world; & that all Mo-* „*narchs & Princes are his Vassall's: which includes his authority in temporalls, as well as* „*spiritual.* And then cites for proof some words of a Legat to an Emperour. „that he *held the Empyre at the Pope's pleasure.* Where it is hard to say whether his „ignorance or his confidence be greater. His Ignorance in aduancing as apoint „of our faith what nether is, nor euer was an article of the Catholick Faith. „His confidence, in speaking as if it were *ex Cathedrâ* I will not say; but *ex tripode,* „as of a thing not to be doubted of. The mean while let him but ether at *Paris,* „or *Madrid*, or *Vienna*, or *Venice*, &c. say that the seuerall supream Gouernours „are *Vassals* to the Pope: & I will vndertake to defray all he shall spend out of „those townes, on his return: he will hear another lesson, & that *Papists* are „not *Mungrels.* His two reasons are proportionable to the rest. The first is: *thou* „*Lyest.* Very elegant, & strong! his other, the words of the Legat, which weygh „little with Catholicks, who owe no Obedience to, & own no infallibility in „any legate whatsoeuer. So, Sir, if you dam ouer ten times more, yet nether my „self, nor any English Catholick doth acknowledge that article of our Faith: „*that the Pope by meer Diuine ryght is sole Monark of the world, & that all Monarks* „*are his vassals*

Then you lay down the Person of an *Hystorian*, & take vp that of a *Priuy Counselour*, & very grauely aduise the King *to trust to, & rely on his Parliament*, (which hath proued sometimes such a staffe to our Kings, as *Ægypt* was to *Israël*, Ezech. 29. 6. & 7.) not to erect an *Imperial Paramount self-end, or lust, nor to Rule by Will; but by law: that it is more stately to be King of Kings* (that is a King without subjects) *then a King of slaues*, so you are pleased to call those who obey

obey the lawfull commands of their ſoueraigns. Where it is hard to ſay whether is greateſt, your *Preſumption* in giuing theſe ſeditious aduices to his Majeſty, or your *Folly* in thinking them neceſſary, or your *Malice* in preſenting them, as if they were. You had ſeen your ſelf repreſented as king, in a *Pack of Cards*, & would willingly be ſo in reality: that the King's ſtate myght be greater, not by comm anding, no haue a care of that; but by being *the firſt* amongſt ſuch Kings as you would be.

And how long you will let him be, *firſt*, appeares by your following diſcourſe: *The cheiſe end, & work of all ſupreme Powers being to ſuppreſſe Vice, & encourage Virtu, which is don by banishing all Vicious Liuers* (ſuch as the D. Of York) *from their Preſence & Conuerſe, & aduancing the Virtuous* (ſuch as your ſelf, & D. *Tonge*) *in their ſtead, By the neglect of which principal part of their Royal Truſt & Office, Princes DEPOSE themſelues as VSELESSE before God, & their own conſcience, what euer may be their ſtate, and Glory in fact & by humane laws, & Power before men.* Before: you rayled yourſelf from the condition of a *Priuate man*, to that of a *King*; now you lay a Principle to bring any *King* to the quality of a *Priuate man*, by making his *Royal Authority* depend on a Condition morally impoſſible: for ſuch is that of *banishing all Vicious Liuers*, (who in all ſtates are the greateſt, though not the beſt part of the whole) *& aduancing the Virtuous in their ſtead.* Seditious Doctrine. Wherefore I leaue it to Authority, to be aboliſht by Publick Fire.

I pray God, your *ſtudy & Prayers for the long life of his Majeſty, & the Peace & Felicity of his People* be ſincere. I know none who haue endangered the loſſe of thoſe *Bleſſings*, more then your ſelf by your Lyes: which I now Will begin to diſcouer, hauing ſincerely wiſht that you may truly Repent, & make due ſatisfaction as in conſcience you are bound.

„ J. P. p. 17. ſays nothing to this: not knowing I ſuppoſe how to ex-
„cuſe ether the Parliament of 1642. at which I hint, or Mr. *Oates's* words from
„Treaſon. *Anonimus* is content p. 14. & 15. to tranſcribe *Oates's* words, & leaue
„them to ſhift for themſelues. I think they tooke the wiſeſt courſe; Though not
„the honeſteſt: for they finding the words preſumptuous aboue excuſe, &
„euidently treaſonable, they ſhould ſincerely haue acknowledged ſoe much.

CHAPTER II.

Two vntruths in the addresse to Reader.

TO tell vntruths seemes as natural to you as breathing: Nothing come from you without them: which this Preface shews. For you say

It (the Narratiue) *was presented to his Majesty, the thirteenth of* August *last.* This is fals: for it containes things, which as you say, hapned on the 3. 4. 6. 7. & 8 of *September* following, as may be seen from § 76. to 81. *inclusiue.*

„ J. P. p. 17. thinks he hath squared this circle, by saying the deponent pre-„sented it priuately, and vndiscouered till the 8. or 9. *of September.* But did his „remaining *vndiscouered*, inspire him with a Prophetick spirit, to fore see on, or „before the 13. *of August*, what would happen neer a month after? Here is the „difficulty: to which his being, or not being *vndiscouered* signifyes no more, then „wearing a grey, or black sute of Clothes.

Againe: *It was sworn vpon Oath on the sixthof* September *following, before Sir* Edmund Bury Godfrey by *your self.* Another vntruth: for page 62. your self & sir Edm. B. Godfrey assure it was sworn on the twentith seuen of *September.*

„ J. P. ibidem: This is false: the date signifyes only that it was sworn; not „that it was sworn that day. One of vs two here must be guilty of speaking an „vntruth known to be such. Let vs recur to the book: pag. 62. *Titus Oates, „Clerck maketh oath --- witnesse his hand* the 27. day of September 1678 *Titus Oates. „September* 27. 1678. *sworn before me ----- Edm. B. Godfrey.* That *maketh* in the pre-„sent tense, deserues to be taken notice of: which is enough to decide the „cause.

„ You see what pittifull shifts the good man is put to, to delude his Reader. „Being conscious of his bad cause, he imitates Orators in a bad cause who, as „*Citero* says, recurre to clamours, as lame men to horses. *Here is a prodigious yel-„ping, & bawling*, says he, *beyond all the yells, & dins of Green Hastings & Maccha „rel. ----- The Iesuits are a packe of knaues that must be looked after.* The vindicator *a „great knaue, a pittifull, idle, inconsiderate both foole, & knaue: not worthy to hold a „chamber --- pot to Mr. Oates, or to feede swine.* I beleiue the impartial Reader will „think you worthy, to be put to ether of these two offices: & will be ready to „recommend you to such a Preferment. I hope you would giue more satis-„faction to your self in ether, then to your Reader in this Chapter.

„ *Anonimus* is not so furious. To the first he pretends that the deponent „plainly declares it was only part of it, that was deliuered as is aboue specifyed. „Well sir let it be a part of that which was presented on the 13. of August, still

„what

»what I sayd, was tru, that this was presented on that day. And indeed the »Deponents words are cleere: *I here present thee with a short Narratiue, ------ It »was presented to his Majesty the 13. of August last.* Now I aske, whither that It, »imports the larger narratiue, which he promises, or this part. If this part: I »haue my intent. If the whole, that whole containes this part: & so I haue »againe my intent.

» To the second vntruth he says, that I should haue searcht other »pamphlets in which I myght haue found, that he swore the original on the »sixthof *September* & afterwards swore many copyes together. But seing he »names no Pamphlets, where this deep secret is ro be found I beleiue he had »none. Indeed he is lesse to blame, then the *Hector* J. P. for he ownes, he had »nether *means, nor leisure to be rightly informed.* He myght haue then held his »Tong, rather then in matters of fact, to shoot at rouers.

» Yet he will retaliate, & score vp two *vntruths* on me, as I did on *Oates.* »The first, that himself, the Deponent assures, it was sworne 27. *September.* »When the *Deponent says no such thing. Ad pœnam libri.* pag. 62. of the narratiue »he says, *Titus Oates Clerk maketh Oath ---- the 27. day of Septemb.* 1678. The 2. »*that I refer to fol.* 62 *When if I had put on my spectacles I should find it only the* 60. »*folio.* And I desire him to put on his spectacles, & he will find it is, as I cited, »(not *folio* but) *page* 62. So I am cleere from those vntruths, & they lye still »at Mr. *Oates's* dore. O, but *in your book it is otherwise* say you. You should haue »don well to haue told vs, whither you liue on this side of the Line, or no, that »we myght with lesse trouble consult *your book*: althô your confident aduancing »of *vntruths* shews you liue in *England*, where they abound, & flourish more »then in all the world besides, since they are watred with golden showres. For »my iustification it is enough, that in my book it is, as cited, & mine was prin»ted by *Parkhurst*, & *Cockerill*, by *Oates's* appointement.

By this your Reader may guesse what sincerity he is to expect from you in the following *Narratiue*, of which he meetes so little in your Addresl to him. Indeed your writings like the Cadmœan brood fyght against, and ruin one another. They arelike *Chymeras*, which being composed of Contradictions, one part destroys the Other.

» I haue been longer in this point, to giue my reader ataste of the since»rity of these two worthy Champions, of *Oates.* Let him by this foot mea»sure their body, by this essay, iudge of the piece.

CHAPTER 3.

CHAPTER III.

Periurys contained, in the seuen first §§. which containe his informations from Spain.

PAge 1. §. 1. R. *Strange* Prouincial, I. *Keynes*, B. *Langworth*, I. *Fenwick*, & Mr. *Harcourt*, *Iesuits*, *writ a Treasonable Letter to F. Suiman about their contriuing a Rebellion in Scotland of Presbiterians against Episcopal Gouernment. And that Mat. Wright W. Morgan, & Mr. Ireland, were employed to preach as Presbiterians to the Disaffected Scots.* &c. Obseruation. Here are two Periurys. The first, that there was letter with those contents. There neuer was any such letter. See attestation G And it appeares it could neuer be: for it neuer was practised amongst Iesuits, tha many should sign their names with the Prouincial, see Attest. C. And I desir this betaken notice of, the same mistake frequently occurring, whence we ma see how little you know of Iesuits letters.

Your other Periury, is that any were sent to *Scotland*. No English Iesuit w euer sent thither. As for those three you name: M. *Wryght* was infirm & thoug Consumptiue, & went to *England* for his health, & was shortly after recalled t finish his studys. M. *Morgan* neuer was in *Scotland* nor out of *England* all that yea The same of M. *Ireland*.

„ J. P. p. 18. wonders I should deny that any English Iesuits went to *Scotlan* „to rayse a rebellion, seing there was a rebellion soon after. He takes it seem „for vndeniable, that no factious man in the three Kingdomes designs any thin „against the state, vnlesse he haue a Iesuit at his elbow. It were happy for t „state all the rest were of so peaceable a temper, but I feare none but yours „are of that opinion: it is so contrary to dayly experience. You are displeased „say the Iesuits neuer vse to signe many with their Prouincial: & *Anonimus* fro „p. 17. to p. 20. *inclusiuè*, out of the *Mystery of Iesuitisme*, endeauours to proue t „contrary, althô that libel speakes no more of many signing with their Prou „cial, then with the Great *Mogul*, or the *Sophy of Persia*. Well what I sayd, I s „again: & I appeal to any Iesuit in *Europe*, if they do not all vnanimously sa „there nether is, nor euer was in the Society any custome of many signing t „same letters, I will yeild the cause.

„ Narrat. p. 2. §. 2. At *Burgos the Deponent broke vp the sayd letters* „*found those contents in them.* Observ. Here is another *Periury*: for seing there w „no such letters, you could not open, & read them.

„ J. P. p. 19. This is iust their silly pleading at *Newgate*. *Answ.* Ther

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„more honesty, & reason in this pleading, then in your discourse: for how „could *Oates* read those Letters when there were no Letters of that nature? „Proue first there was any such a thing, & then there may be some possibility, „that *Oates* in this was not periured. But you will proue that *ad Gretas Kalendas* „so till then we shall be conceiued, that *Oates* is guilty of that crime.

„ *Anonimus* p. 20. This *Booby's play*, they would neuer endure in a *Pro-* „*testant*: why should we heed it in a *Papist*? Answer: here is a very expedite „way, to confute all our Replys. Shew one example, when a Catholick denyed „such a Play, as this: *there were no such letters: ergo they could not be read: & erit mihi* „*magnus Apollo.* The mean while, feare the Reader will iudge, there is more of „the *Booby*, in those that deny; then in those, who grant that consequence.

„ I think it not necessary to take particular notice of such trifling an- „swers, as these, which yet are the greatest part of both the Pamphlets. So vn- „lesse something material occur, I shall hereafter spare the Reader the trouble „of reading them.

Narrat. pag. 2. §. 3. *R. Ashby, R. Peters, N. Blundel, & Ch. Peters sent twelue schollers into Spaine, as appeared by their Patents, eyght to Valladolid, & four to Madrid who were obliged by the Iesuits to renounce their Allegiance to his Majesty of Great Britain, in the hearing of the Deponent.*

Observ. Here are many Periuryes. The 1. that the students were sent by *four Iesuits*. Their sending is always by the Rector alone, and in his absence by the *Vice-Rector*, & none else medle with sending any from one place to another.

The 2. that this *appeared by their Patents.* Neuer any Patents amongst Iesuits had more then one name, whether made by a Rector, a Prouincial, or the General. None but a Superiour signes them: wherefore none of these could sign them besides R. *Ashby* he being the only Superiour.

The third, that *they renounced their Allegiance to his Majesty.* There is not one word of that in the Oath of those Colledges. All it containes is, to demean themselues peaceably in the Colledg, to take Orders, when thought fit by superiors, & to return to their Country.

The fourth is, that *this renounciation was made in your hearing.* The four sent to *Madrid* could not take the oath till they were there: & you neuer were there. Nether could you heare those at *Valladolid*: who did not take it till they had past a whole yeare in that place to try whither they would be fit, for such a Vocation. And for this reason it was neuer tendred to you because you had not been a year there.

Narrat. p. 3. §. 4. *D. Armstrong brought letters subscribed by fiue Iesuits. In which was expressed that the Iesuits in London intended to dispose of the King within a year, & of his R. H. if he did not answer their expectation.* Obser-

Obſeru. you haue two Periuryes here. The 1. that thoſe letters were ſigned by then the Rector. See Atteſt. C.

The 2. that there were any ſuch thing in thoſe letters ſent by D. Armeſtrong: ſee Atteſt. D. K. O. Q. The Perſons named Proteſt they neuer heard of any ſuch thing till they ſaw the *Narratiue*. And *F. Thom. Fermor*, one of the fiue pretended ſubſcribers, was not then at *S. Omers*, nor had been there in ſeuen years before. See Atteſt. K. And the book of *Liege* proues this, he being there all that time ſtudying Philoſophy, & Diuinity.

Narrat. p. 3. §. 5. *F. Suiman writ that the K. of England was poyſoned*, & the Duke ſhould be ſo too, &c.

Obſeru. Here is another Periury: nether *F. Suiman*, nor any other euer heard any ſuch news.

Narrat. p. 4. §. *R. Strange F. Gray*, & *I. Keynes* in a letter, (which the Deponent ſaw *with the Archbiſhop of Tuam at Madrid*, in *F. Suiman's* Chamber) ſayd. They vſed all meanes to procure Perſons to diſpatch the King.

Obſeru. It is falſe 1. that euer *R. Strange* writ any ſuch letter. See Atteſt G.

It is falſe 2. that euer you were at *Madrid*. See Atteſt. A. B. L. On the 1. of *Iune* you arriued at *Valladolid*: & from that till the 30. of *October*, when you were turned out you neuer lodged one nyght out of the Colledge of *Valladolid*, ſo vnleſſe you were in two places at the ſame time, you were not at *Madrid*.

Narrat. p. 4. §. 7. *At the ſame time in* Madrid *the Deponent ſaw a letter from* R. Strange, F. Gray, K. ynes, B Langworrh, I. Fenwick, F. Ireland, & F. Harcourt, *which expreſt their ſorrow, the buſineſſe was not don through the faint hartedneſs of their man* William.

Obſeruat. here you continue in the ſame falſe ſtory of your being *Madrid*.

Another vntruth is that many *Ieſuits* ſhould ſign a letter with their Prouincial. Which I haue often noted to be fals.

A third, that there euer was ſuch a letter. ſee Atteſt. G. & R.

Narrat. p. 5. §. 8. *On the* 3. *of* Novemb. ſt. nou. P. Petro Hier. de Corduba *Prouincial of* New-Caſtile *ſent a letter by the Deponent to* R. Strange, *which letter R. S. ſhewed him.*

Obſeru. Here we haue many Periurys. The firſt, that P. P. *H. de Corduba was Prouincial of New-Caſtille*, he neuer had any thing to doe within *New-Caſtille*. And which is yet more, there is not in all the ſociety any Prouince ſo called.

Anonimus very diſingeniouſly ſays, p. 23. I will grant the Ieſuits of *New-Caſtile* are vnder the jurisdiction of thoſe of *old Caſtile*. Whereas I ſayd, the Prouincial of *Old Caſtile had neuer any thing to doe in New-Caſtile*. And I ſay it againe: he hath as little to doe there, as in *Peru*, or the *Philippins*. Which appeares by the

he Catalogue of the Prouinces of the Society, printed aboue forty yeares ago.

The second: that he sent you from *Valladolid on the* 3. *of November & there gaue you the letter dated* on that day. You left *Valladolid* on the 30. of *October*, & arriued at *Bilbao* on *November* the 3. see Atteſt. M. you are very vnfortunate in timing your Depoſitions.

A third, that euer *there was any letter.* see. Atteſt G. Who, (vnleſs as ſhallow headed as your ſelf) can beleiue, 1. that the *Prouincial of Caſtille* ſhould with ſuch a reward allure the Engliſh Ieſuits to attempt that which as you ſay he knew already they deſigned, & needed rather a Bridle then ſpurs in that buſineſſe? 2. that he, whoſe Authority was confined to his Prouince, & could not diſpoſe of any monys belonging to it, but for the good of his own Prouince ſhould diſpoſe of ſuch a ſum for ſuch an intent? 3. that he ſhould truſt you with ſuch a letter, whom he newly caſt out of the Colledg, & ſent thence diſgracefully for your inſuffrable qualitys, &-who was not taken for a good Catholick.

Thus much for what you ſay of your Negociations in Spain, & the Treaſons you heard or read there. How come you to forget thoſe with *D. Iohn of Auſtria*, which when your fable firſt appeared took vp a conſiderable part of it I cannot gueſſe; but am ſure it was not omitted on a ſcruple of *Periury*, otherwyſe you would haue omitted the reſt.

„ J. P. page 20 & 21. thinks to defeate all our *Atteſtations*, by feigned caſe „his ill lucke is ſuch, that the caſes are no more alike, then an Apple is like an „Oiſter. He ſays: ſuppoſe I, & another as bad as my ſelfe, ſhould ſteale a horſe: „the other eſcaping, I ſhould be taken, arraigned the matter of Fact proued: & „I ſhould alleadge, in my defence, 1. that the *Presbiterians* ſtole the horſe. 2 that „I knew nothing of the horſe ſtealing till I was indicted, & 3. that my confe„derate ſhould giue it vnder his hand, that I did not ſteale the horſe. Then he „askes very wiſely, whither I think theſe occaſions would ſaue me from bein g „hang'd? And kindly inuites me ouer to try concluſions: aſſuring me, *Newga e* „is furnisht with Dungeons, & Irons, for my entertainment, till I be thence „ſent to my Grave by hard vſage or promoted to the Gallows. Deare Sir, we „haue reaſon to beleiue you haue as greate a kindneſſe for the *Roman Church*, as „*Caligula* had for the *Roman Empire*, you wiſh it had but one neck, that you myght „ſtrike it off at a blow, or thruſt it into one halter. Without any experiment, „I readily grant, that Play to be ridiculous: and for it I ſhould deſerue to be „twice hanged, once for a foole, if folly be felony another time for a Theife. „But ſuppoſe there be no horſe ſtolen, that none but an infamous periured „man ſhould depoſe the Theft, that vpon ſearch, it ſhoud be found, that the

„hedges were entire, the gate vnouch't, & the ſteede feeding in the grounde,
„where his Maſter left him, in fine, that after all diligence imaginable, nothing
„ſhould appeare to confirme the Depoſition of that *Knyght of the Poſt*, and proue
„the faſt, but his worthleſſe word: that vpon examination it ſhould appeare,
„that this fellow at the time, when the pretended theft is ſayd to be committed,
„was 200. miles off the place, where he ſweares he ſaw it, & that all theſe parti-
„culars could be proued by witneſſes vnblemiſht, I beleiue. Sir, you will not
„think it folly to alleadge theſe witneſſes, & produce their *Affidavits*, for my
„diſcharge, in caſe they could not appeare without danger of what befell to
„Honeſt *Medhourne*, or Mr. *Gerard*, who both dyed in New-gate: I beleiue this
„defence would be regarded by a rational Iury. This is ſomething like our caſe.

CHAPTER IV.

Periuryes deliuered from §. 9. to § 27. Containing what he heard & read at S. Omers.

NArrat. p. 5. §. 9. *R. Strange & nine other Ieſuits writ a letter to* R. Aſhby *that they had procured a man to ſtab the King at* Whitehal: *& if that ſucceeded not, a Phyſitian ſhould Poiſon him. And that* P. Leſſius *had procured ten thouſand pound for it.*

Obſeru. you deliuer here two Periuryes. The 1. that *R. Strange writ any ſuch letter.* This is moſt falſe. ſee Atteſt. G.

The 2. *that nine Ieſuits ſubſcribed with their Prouincial.* This was neuer don by Ieſuits. ſee Atteſt. C.

To hear you ſpeake, a man would think nothing more ordinary in Ieſuits letters then to write of poyſoning, ſhooting, ſtabbing, cutting-off, diſpatching, &c. Kings. Yet I hear that moſt or all their Letters of ſeuerall yeares were found & pervſed by Authority, & not one word found inſinuating any ſuch thing. Which ſufficiently confutes your ſtoryes of this nature.

Narrat. p. 6. §. 10. *The ſame Fathers writ other Letters to* Leſſius, *with thanks for his Charity, & care of propagating the Catholick Religion. Which Letters the Depones carryed to* S. Omers, *& thence to* Paris, *& deliuered them into the hands of* Leſſius.

Obſerv. your whole Iourny to *Paris*, is a Fable you arriued at *S. Omers* on the 10. of *December ſtilo nouo*, & ſtayed there till the 23. of *Iune*, excepting only two days which you paſt at *Watten*, ſee Atteſt. D. X. I heare, that when you were asked in what houſe of the Ieſuits you ſaw P. *de la Cheize* (that is his name) you anſwered in the Ieſuits houſe, which is cloſe by, or next dore to the King's Pa-

lace,

luce, the *Louure*. If this be tru, it shews you as great a stranger to P. *De la Chaize*, as by another answer it appeared you were to *Don Iohn*.

Narrat. p. 6. §. 11. R. *Ashby shewed the Deponent at his return from* Paris *a letter from* R. Strange *& others in* London, *shewing that they had stirred up to Rebellion the Scots Presbiterians; & that* 20000. *would be in Armes, if* France *broke with* England. *That a way was made for french to land in* Irland. *That Irish Catholicks would rise*, & 40000. *Blacke bills were ready for them.*

Obseruat. Here you haue as many Periuryes, as Periods. for

1. You neuer returned from *Paris*, hauing neuer beene there. see Attest. D.
2. Neuer was such a letter written. see Attest. G.
3. No English Iesuit euer dealt with scots Presbiterians.
4. Nor Irish Papists disposed to Rebell.
5. Nor any Blackbills prepared.
6. Nor way made for French Landing.

Narrat. p. 7. §. 12. *F. By letters of the* 18. *of December it was spetifyed that* Thomas White, alias Whitebread *was made Prouincial; who ordred* F. Georg Conyers *to preach in the Sodality Church on* S. Thomas *of* Canterbury's *day against the Oaths of Allegiance & supremacy; & exhorted the Fathers to stand by the new Prouincial, who would be as Zealous to promote Religion, as his Predicessor.*

Obseru. you giue here a whole couy of Lyes. first Mr. *Thom. White breade* was not declared Prouincial till the 14. *of Ianuary* 1678. soe could not order that sermon for S. Thomas day in *December*, before he had any power to order.

Againe it is impertinent to say the Prouincial at a distance should order, who should make a particular sermon. That is left always to the Rectors, who being vpon the Places know the conuenience, which each one hath for such a task.

Thirdly it is fals, that he was ordred to preach against the Oaths. He himself & those who heard that sermon, protest there was not one word of the Oaths in it. And this appeares in the Copy he keepes of it.

4. It is a fiction of your shallow braine, to say that *F. Conyers* should be *ordred to exhort all to stand by their new Prouincial.* This was neuer practised. Assoon as the Prouincial is declared & all acquainted with it, each one knows his Duty to him: & comply with it without any further exhortation. And if this should haue been necessary, F. *Con.* would not haue been employed in it, who (althô of excellent parts, & great expectation,) yet is amongst the youngest. Nether was the sodality Church a place conuenient for such a sermon, this being a place designed for the Deuotion of the schollers, whither the Fathers rarely come. As great confident as you make your self of Iesuits, you do not know the place,

where their domeſtick Exhortations are made, at *S. Omers.* Laſtly, thoſe letters were of the 18. of *December*, ſay you, from *London*, which according to the Newſtile is the 28. the day before *S. Thomas* of *Canterbury's.* I deſire you to tell vs, what man in his ſenſes would write from *London* beyond ſeas, to be ſpeake a ſermon for the next day? And if any was ſo mad, how his Letter could be deliuered in time, as you ſay this was, or elſe you are Periured?

Narr. pag. 7. §. 13. Thomas Whitebread *& twelue others whom you name, & more whom you do not name by Letter dated the* 26. *of* December *ordred, that* R. Aſhby *should write to* F. Leſhee *that they had met to contriue the aduancement of the Deſign of the happy Diſpoſal of his Majeſty*, & of his R. H. if he anſwered not their expectation.

Obſeru. Your firſt Periury is that ſo often noted, of *many Ieſuits writing letters with their Prouincial.* Which is neuer practiſed.

Your ſecond, that *Thom. White was Prouincial* on the 26. of *December* 77. he was not declared till the 14. of *Ianuary* following.

Your 3 *that there were in any Letter ſuch contents.* ſee Atteſt. G E Indeed if they had a Deſign to giue ſuch informations to P. *Leshee*, they would haue directed their letters ſtreyght to him: vnleſſe you pretend they could not write Latin in which Ieſuits are ſeldom defectiue. But why they ſhould ſend ſuch a letter to *S. Omers*, thence to be conueyghed to *Paris*, I know not except it were, with intention it ſhould be ſhown to you, theyr great Agent.

Narrat. p. 8. § 15. *In the ſame Letter was ſpecified that* Richard Nic. Blundel *was by Patent from the Prouincial made Ordinary of* Newgate *to viſit the condemned Priſoners: & to Catechize ſome youth in the City of London whom he teacheth Treaſonable & mutinous Doctrines.*

Obſeru. You here deliuer many Periuryes, the firſt is that there euer were any ſuch Letters, as I ſayd already.

The 2. that *Ieſuits should become Ordinarys.* Their being ordinary is a thing vnheard of euen in Catholick countrys.

The 3. That *this was don by Patent from the Prouincial.* The Prouincial giues no office by patent.

The 4. That that Father (whoſe name you know not) ſhould *teach the youths Treaſonable & mutinous doctrine.* This is not only fals; but improbable alſo: & Ieſuits myght be begged for fooles, if they deliuered ſuch doctrines to *Children*, or *youths.*

If the Prouincial did employ one in works of charity, did order him to viſit the Priſoners, ſent to them ſom Almes, according to his ability, recommended to the ſame Perſon, to comfort the vnfortunate condemned Perſons in their deſolate

desolate condition, to exhort them to sorrow for their sins, which brought them to that disgracefull end, & to prepare them to end well this miserable life if I say he did so, & did it out of these motiues I know none besides your self so great an Atheist as to blame him for it. The Thing is so conformable to ryght Reason, & soe cleerely recommended in the Ghospel (Mat. 25. 36.) that he must renounce both, who condemnes it.

Narrat. p. 9. §. 15. *Other Letters dated on the 1. or 2. of Ianuary came to* R Ashby *from* Thom. White, *& others, ordring them to perswade the* D. de Villa-Hermosa, that the K. *of* England *would not assist* Spain *in this war. That* Fonseca *sent his Letter to* S. Omers *from* Bruges *to be sent for* Spain *to inform that King, that the English Marchants endeauoured to transport their estates, & to aduise him to seize on them.*

Obseruat. I will note here only two of your Periuryes: The first, that *many Iesuits ioyned to giue those orders, & signed those Letters.* Which was neuer done, as is often noted.

A second that *Thom. White as Prouincial writ them.* He was not Prouincial, till the 14. of *Ianuary*, & came not to *London*, till about the 12 so could haue no hand in these pretended Letters, dated on 1. or 2. as you say. But more of these letters, on the next §.

You seem quite thorough your fabulous Narratiue to represent *S. Omers*, as the center of all Iesuits Transactions & Letters. Those from or for *London*, *Bruges*, *Brusselles*, *Paris*, *Madrid*, *Rome*, *Vienna*, *Valladolid*, &c. all passe that way. For what reason I know not, vnlesse it were, because that great man, you Mr. *Titus Oates*, was there: for all who know *S. Omers*, know there is scarse a considerable town in the low-country's worse serued with Letters, then that, whilest it was vnder the Obedience of the Spaniards. Which is in som manner amended since it changed its Masters; yet still it yeilds to most other townes of the same bignesse in certaine & speedy correspondence. Nether can you pretend it should be in consideration of the Colledg, seing that of *Liege* take places of it. But you were at *S. Omers* & as the loadstone draws Iron, soe you drew all correspondence to you.

Narrat. p. 10. §. 16. *On the 3. of* Ianuary *in the after noon when the Letters aboue mentioned came from* England E. Neuil, & Th. Fermor *in the Iesuits library at* S. Omers, *sayd:* they would not let..... the *King go to his Graue in Peace, & that the Duke's Passport was ready when he should appear to fail them.*

Obseru Seing you heard these words when the Letters were receiued, you neuer heard them, for there were no such Letters. see Attest. E. K. Q.

Your vntruths in this & the precedent article doe interfere. These Letters were written at *London*, on the 1. or 2. let it be on the 1. it must be on the 2.

early

early before they left *London*, & you say here they were receiued on the 3. at *S. Omers*, in the morning for on the afternoon you heard that discourse after their receipt. Now I appeal to the *Post-Officers*, whether Letters goe at that rate, as to be in little more then 14. houres carryed from *London* to *S. Omers*. Vnlesse you will pretend that the Iesuits vsed some winged Mercury or Eastern Pigeons, for their Messengers. And if we consider that Letters from *London* are dated always according to the old stile, & days counted at *S. Omers* according to the new, those Letters dated on the 1. or 2. & receiued on the third must haue been receiued 8. or 9. days before they were written. What think you, sir, Are not these pretty fables to trouble the world with?

Narrat. p. 10. §. 17. *Letters were sent by* Richard Ashby *& seuen other Iesuits of* S. Omers, *& by* F. Williams, *& two others of* Watten *to the Emperour's Confessor to acquaint the Emperour that the* K. *of* England *had treacherously plotted the ruin of the Confederates, & the* German *Empire especially, that he had stirred vp the* Hungarian *Rebels, & found them money to go on with their Rebellion*, &c.

Obseru. There neuer was any such Letters or Letter as you mention. Not one of all those named by you euer receiued, or sent any Letter from or to the Emperour's Confessor. see Atteſt. E. K. O. Q. And we need no further disproof of this fable then to see so many Iesuits writing the same Letters: which is a transcendental fiction.

Narrat. pag. 11. §. 18. *Letters from* Talbot Arch-Bp. *of* Dublin *expreſt the vigilancy of Iesuits in* Ireland *to prepare People to rise. That in case of war with* France *a place should be open to receiue the French army, & that* E. N. & W. B. *carryed this intelligence to* F. Leshee.

Obseru. All this is false. All the Iesuits of *S. Omers* vnanimously protest they neuer heard of any Letters but by the Narratiue: & none went to *Paris*, on any such account. see Atteſt. E.

Narrat p. 12. §. 19. *Letters subscribed by* Thom. White, *turned the speeches of his Majesty, & the Lord Chancellour, & the votes of Parliament into Burlesque, & gaue notice that* Pickering's *attempt vpon the King miscarryed, the flint of his pistol being Loose. Whose negligence afflicted them all.*

Obseru. I wonder you did not say, that Mr. *White* writ *Lamentations* on so dolefull a subject as that miscarriage was: but that in such a dolefull conjuncture he should be so pleasant, is very extraordinary to all, who know how far he was always from that *loaking Leuity*. The meane while both points of this Letter were as greate news to the Iesuits at *S. Omers*, as to any in England, for not one of them euer heard of them, till you began to deceiue the world with your Periuryes.

Narrat.

Narrat. p. 13. §. 20. Charles Peters *on the* 29. *of* Ianuary *spoke treasonable words of the late* King Charles I.

Obseru. Here is another of your groundlesse Periuryes. see Attest. O. The sayd Mr. *Peters* protests he neuer heard nor dreamt of that foul Calumny till he saw your *Narratiue*. Which confirmes me in that opinion, that these stories you had from your Father during the troubles, which now you spreade vnder the name of Iesuits, to make them odious, & the Royal family contemptible. Let those to whome it belongs consider, whether this be suffrable in a Kingdom.

In your following *Item* 21. 22. 23. & 24 we haue nothing but your cold Cabbadge serued vp againe, more Letters containing like treasonable matters. Against all stand our old exceptions: that neuer were any such Letters written Were euer any such Letters intercepted? were euer any such found? or any thing like them? no. after two yeares & a halfes search the world is as far from any lyght as at first: & all still relyes on your worthlesse *word*, or more worthlesse Oath. All persons named to haue either written or receiued those Letters protest they neuer heard any thing of them but from you. Soe I will score them all vp together amongst your Periuryes: & passe to your 25. § where there is something new.

Narrat. p. 16. §. 25. Th. White, *& other Iesuits writ a Letter on the* 10. *of* March, *in which were very reproachfull contemptible expressions of the Clergy*.

Obseru. You throw here an *Apple of Discord* on purpose to sow Diuision betwixt the Clergy & the Society. But you will misse of your aim: for the words beare so euidently the Caracter of your wit, that we need not seek their Authour. Nether Mr. *White*, nor Iesuit euer spoke such words or entertained such vndervaluing thoughts of that great Body, in which are many men admirable for learning & virtu, who by their infatigable labours haue eminently deserued of God, the Church, & their country. Hence I am perswaded none of them euer harbour'd any suspicion of such words being really spoken being conscious of their own worth, & that they are aboue such vnworthy reproaches, which none can easily beleiue were truly sayd of them, but who think they deserue them. Had you moderated your Malice, & mollified your expressions; you had found more credit, & by aiming at lesse hurt, would haue done more. Whereas by ouerdoing the thing you haue don iust nothing; & your Calumny like the spe are in the fables cures the wound it makes.

Besides this, we haue those generall exceptions against this pretended Letter First that many Iesuits signed it, & secondly, that none aliue euer heard of it, but out of the *Narratiue*. see Attest. E.

Narrat. p. 16. §. 26. *The Deponent saw a Letter from* Th. White, *mentioning*

that

that Attempts had been made to assassinate the King in the Park, & on his way to the Parliament by William, & Pickering, *but opportunity did not offer it self: for which the former was chidden, the later had twenty strokes with a Discipline.*

Obseru. Here is another sleeueles fable, of which no body euer heard, but by your Narratiue. I desire you to giue the world a reason, why *William* should only be Chidden, & *Pickering* whipt? or vpon what score Mr. *White* should be more meek to one, ouer whom he had iurisdiction, then another ouer whom he had none? For *William* was you say his man, & *Pickering*, was of another order. Again, why should he be angry with them if *opportunity did not offer its self*? If you had sayd, an opportunity presented it self, & was let slip, you had layd something which myght displease a man so hot vpon that design as you describe M. *White* to be. I suppose in the fuller account, you threaten the world with, you will correct this absurdity, as you haue done already some others, in this.

To this I find no reply, but only in I. P. that *Pickering* was vnder the hire of the Iesuits, & in *Anonimus*, that he was, a *bigotted Preist*. Which are as much to the purpose, as *Grantham steeple to Godwinsands*, althô granted to be tru: when really they are false: for *Pickering* was not Preist; but a Lay-Brother, & neuer was taken from the Chappel by Iesuits.

Narrat. p. 17. §. 27. *Letters from* T. White, *& others of the* 5. *of* April, *gaue an account, that* W. M. *&* M. L. *were returned from* Ireland: who layd 40000. *Irish horse & foot were ready to rise at ten days warning: that many Persons had receiued Commissions from the General of the Iesuits. And that the Prouincial summoned a General Consult, to be held at* London. *And that the Deponent was summoned to assist at it, as a Messenger from Father to Father.*

Obseru. You haue not a word of Truth in all this *Item*, except the calling of the *Congregation* which was not don in *April* but in *March*, to the end, those who were at a great distance myght prepare for the Iourny: so euen in that you embroder a ly vpon a tru ground. F. *Louel* neuer was in *Ireland*: nor F. *Morgan* in that, or the two precedent yeares. The 40000. men were neuer any where, but in your addle head, & false *Narratiue*. It would haue cost you no more to haue put 400000. & all hadbeen alike tru. Of the Commissions I shall speak here after. Of the Congregation, in the following Chapter.

CHAPTER 3.

CHAPTER V.

Of the Congregation.

THere hauing been an account giuen to the publick of this *Congregation*, (which you impertinently call a *Consult*,) & no exception made against any part of it, as I am sure none can with Truth: I will giue a summary of it, which shall ground our tru Answers to your vntruths.

Prouincial Congregations all ouer the Society are held euery three yeares by their respectiue Prouincials. And the yeare 1678. was of course assigned for them. So the Congregation was nothing peculiar to *England*, for the same time like Congregations were held all ouer Europe in each Prouince of the Iesuits. And the like Congregations haue been held by the English Iesuits euery three yeares, since they were a Prouince by themselues, & will be, as long, as they continue so, vnlesse some very extraordinary thing hinder it.

The intent of these Congregations is expresst in these words of their Constitutions: *Ad eligendos tertio quoque anno Procuratores.* Formulâ Congreg. Prou. c. 1. p. 51. to choose one whom they cal *Procurator* to go to *Rome*, to inform their General of their priuate affayres. For Confirmation of this I appeal to the Constitutions of the Iesuits which are in the hands of many Protestants & may be found in S. Paule's Church yard (as I hear) & to the Testimony of any Iesuit liuing.

The number of which it is Composed is not to exceede forty: which is made vp out of first the *actuall Superiors*; secondly the *Procurators of the Prouince*: thirdly, so many of the ancientest *Professt Fathers*, as with the others make vp that number. And of iust so many that held in 1678. was composed.

This Congregation had but two meetings on the 24. & 26. of *April*, *stilo veteri*. And seuerall of those who met, on that very day 26. of *April* left the town: all hastned away assoon as possible. The Rector of Liege had the longest Iourny, yet was at that place on the 16. *May stilo vet.* (as may be seen by the Day book of that Colledg) althô he had a very slow passage by sea, stayd one whole day at *Roterdam*, another at *Antwerp*, & a third at *Brussels*.

The truth of all these particulars concerning the Congregation will be attested by all those, who were present at it, & are still aliue. I now return to reuiew what lyes our Deponent frames on this occasion.

Narrat. p. 18. §. 28. April the 24. 1678. stil. nou. F Warren, *Rector* of Liege, *Sir* Th. Preston *Baronet*, F. Marsh *Rector* of Gant, F. Williams *Rector* of Watten,

Sir Iohn Warner *Baronet*, *Sir* Robert Bret *Baronet*, F. Poole, Edward Neuil *in all with the Deponent about nine or ten, went from* S. Omers *towards* London.

Obſeru. Here you giue vs almoſt as many vntruths, as words. For firſt the Rector of *Liege* was not of the number, nor neer *S. Omers*. At *Answerp* he took ſhipping for *Holland* ſee Atteſt. I.

2. Sir *Thomas Preſton* neuer ſtirred all that time from *Liege*. ſee Atteſt. H.

3. Sir *Iohn Warner* remained at *Watten*, & ſupplyed the Rector's place. ſee Atteſt. F.

4. Sir *Robert Bret*, F. *Pool*, *Edward Neuil*, & you Mr. *Oates*, continued at *S. Omers* ſee Atteſt. D. E X.

I think it ſuperfluous to mind the Reader of your contradiction in relating your fellow trauellors, hauing conuinced you of ſo many Periuryes already. How in *Colman's trial* p. 29. you make *Pool a monk* & one *Charges* of the number, yet I am aſſured there are no ſuch men in the world. And you made of two Rectors four men, (or elſe your Arithmetick is like your ſincerity) for ſoe you reckon: The Rector of *Liege*, F. *Warren*, the Rector of *Watten*, F. *Williams*. And you ſay they were nine, & vnleſſe theſe two make four, there will be but ſeuen. I intend cheifly to examin your *Narratiue*, & ſoe paſſe that ouer.

Narrat. p. 18. §. 28. Theſe *met in* London *in Conſult with* Iohn Fenwick, F. Blundel, F. Gray, *& others, to the number of Fifty* Ieſuits, *at the* White-horſe Tauerne *in the* ſtrand.

Obſeru. Here you Depoſe three vntruths. The 1. that theſe three Perſons I named were of the Congregation. Not one of them was there.

The 2. that *there were Fifty Ieſuits*. There was only forty, & according to their Conſtitutions could be no more. Form. Cong. Prou.

The 3. that they met at the *White-horſe Tauerne*. They are all ready to ſwear they neuer met there: ſeuerall haue proteſted to me they did not know of any ſuch Tauern in the *ſtrand* till you informed them of it.

Narrat. *Ibidem. At which Conſults held in the month of* May *the Deponent was preſent to attend the* Conſulters, *& deliuered their* Concerns *from Company to Company.*

Obſeruat. You aduance two vntruths here. One that *the Conſult*, as you call it, *was held in May*. It was ended on the 26. of *April*. And very many of thoſe aſſembled were at their reſpectiue Reſidences before *May*.

Another vntruth, is that you were there: you were all that time at *S. Omers*. How you haue altred your ſtory! *Colman's triall* p. 20. *By a Patent from Ieſuits you were of the Conſult*. Now you are cited only by the common Letter, & are not of it but attend it as *Letter carryer*. It is ſtrang the Ieſuits, whoſe *fas eſtum* & grand Agent you were, ſhould employ your rare talents in ſo mean an office, which

any boy, or common Porter would haue done! Or that your hygh ſpirit did not diſdain that employment! But it ſeemes you would rather play ſmall game, then ſit out: ſo finding your ſtory of the *Patent*, & your *being of the Conſult* ridiculous, you thruſt your ſelf vpon it, as a mean Attendant. But if this were all your employment; what need of your calling from beyond ſeas? Thoſe who had truſted Treaſonable Letters ſo long together to *Common Poſts* & their *Factors*, myght haue truſted theſe *Concerns* to the firſt *Porter* they met: or haue made vſe of *Honeſt William*, or aukward *Pickering*, or ſome of thoſe thouſands, whom they had engaged in the Plot. I deſire you to ſatisfy theſe doubts.

Narrat. *Ibidem. A little after, they left the* White-horſe Tauern, *& diuided themſelues into ſeueral* clubs, *or* Companys. *All which did contriue the death of the King.*

Obſeru. You are ſo puzzled with ſtudying to hammer out your Fables, that your head is giddy. Iuſt now, the *Conſultors* were diuided into *Companys* in the *Tauern*, & you were buſyed in carrying their *Concerns from company to Company.* The next line, they diuided into Companys, after they left the *Tauern.* But the real Truth is, they neuer diuided into, or met in ſeueral *Companys*, that being againſt the nature of a Congregation according to all Orders; & what ſoeuer had been in that nature acted, had been *ipſo facto null.*

But what a fit ſubiect to deliberate on, doe you, the Taske-Maſter appoint them! you relate *the King's death*, as a thing reſolued on aboue a twelue-month before, that all their Letters to *France*, *Flandres*, *Spaine*, *Italy*, *Germany*, *Scotland*, *Ireland*, & ſeuerall parts of *England*, ſpoke of it, as a thing reſolued on: That men were hired to effect it by *Piſtol*, by *Gun*, by *Dagger*, by *Poyſon*: That ſome of theſe *Ruffians* had been puniſht for not performing what they had vndertaken. After all this, a *Conſult*, forſooth is called Fifty of the Prime *Ieſuits* ſummoned to meet, to reſolue it. Iuſt as in ſom Barbarous nations, a man ſuſpected is hanged, & then his cauſe examined, to ſee whether it were well don. When I conſider our Nation capable to be impoſed vpon by ſuch ridiculous ſtorys, I am half aſhamed to own my ſelf of it.

Narrat. *Ibidem. Within three or four days after, the Deponent went to* S. Omers *with the Fathers, that came from the other ſide of the Water.*

Obſer. You could not return with them, firſt becauſe you were not in *England* all that time. Secondly becauſe thoſe *Fathers* did not return together. The Rectors of *Liege* & *Watten* returned immediatly to their ſeueral ſtations, the one by *France*, the other by *Holland.* He of *Gant* ſtayd ſome days in *England* but far from *London.* And theſe three were all that came from beyond ſeas to the *Congregation.*

Thus much of the Congregation. The truth of the more eſſential parts, is

euidenced by the Atteſtations already drawn vp. The reſt will be by others, when called for: there being not one word related by me, which is not known to many, who will depoſe it vpon Oath, when required.

„ To this Chapter of the Congregation I find little to the purpoſe, in „theſe two Pamphlets, excepting rayling in P. & very diſingenious repreſenting „my mind by Anonimus. Only the firſt p. 26. vrges that ſeing the meeting „was not at the *white-horſe Tauern*, the Ieſuits ſhould diſcouer where it was. And „the later pag. 28. ſays a *Traitor*, & an *Engliſh man* are direct *contradictions*.

„ To the firſt I anſwer, I do not beleiue the Ieſuits will ſatisfy his curioſity „in that it would be an ill requital of the fauour receiued from him, who did „not refuſe their meeting vnder his rooſe, which would render him obnoxious „to a violent malicious Faction. It is enough for our purpoſe, that by ſhewing „the meeting was not at the *white horſe Tauern*, we conuince *Oates's Periury* in „ſwearing it was there, & that he neuer was at it, ſeing he knows not where it „was.

„ To the ſecond, I anſwer it were happy for *England* that his words „were tru, & that that Land had as great an Antipathy to Traytors as *Ireland* „to *venemous beaſts*. But ſure he was in a dream when he writ this: *& velut aegri „ſomnia vanæ fingunntur ſpecies.* Or elſe he dropt newly out of *Vtopia*, & hearing all „ſpeak much of Loyalty (and thoſe cheifly who are moſt diſloyal in their harts) „took all for gold that gliſters. Were they not *Engliſhmen*, & euen the Repre„ſentatiue of all *Engliſh men*, the *Parliament*, who waged war on friuolous pretexts „againſt the Late King? And were they not *Traitors*? And are not thoſe who „in all appearance endeauour to act ouer againe the like tragedy, *Engliſh men*? „Nay do they not arrogate to themſelues that title, as peculiarly du to them, „whileſt they terme themſelues tru *Patriots*, & blaſt all Loyall men with the „odious names of *Courtiers*, *Penſioners*, &c? What opinion hath this good man „of his Readers, who dares aduance ſuch Paradoxes contrary to all ſenſe, & „experience, as if vpon his credit, we ſhould beleiue it were bryght day at mid„night! well: my vindication ſtands ſecure enough as long as it cannot be im„pugned but by ſuch non ſenſe.

CHAPTER VI.

What hapned after his returne to S. Omers, *till he left that place.*

NArrat. p. 19. §. 29. Th. White *came to* S. Omers *on the* 10. *of* Iune 1678 *& on the* 11. *ſpoke Treaſonable words againſt the King & Duke, in the preſence of* Rich. Aſhby.

Narrat.

Narrat. pag. 19. §. 30. Th. White *told* Rich. Ashby *a minister had endeauoured to render Iesuits odious, by Englishing their Morals, & the Prouincial sent the Deponent to* England *to kill the Translator, which the Deponent vndertook to do, hauing* 50. l. *reward promised him by the sayd Prouincial. And the Prouincial sayd, bee & the Society* London *would procure the death of Dr.* Stillingfleet, & Pool.

Obseru. All this was spoken by Mr. *White* in the presence of R. *Ashby*, & your self. Now the two first are gon to receiue their reward for their Actions & suffrings in the other world. Yet the dying speech of the former iustifyes him, & the later before his death signed an Attestation that all this is false. See Attest. E.

Narrat. p. 19. §. 30. R. Ashby *told the Deponent that the Rector of* Liege, *when he was Procurator at* Paris, *did reconcile the late Lord Chancelour* Hyde *vpon his death bed.*

Obseru. When your *Narratiue* first appeared, this was news to all Iesuits in the World. The Rector of *Liege* declared, he neuer had the honour to see that Lord in his life: althô he would always haue been ready to do him any seruice.

Narrat. p. 20. §. 32. *On the* 23. *of* Iune, *the Deponent was sent for* England, *to attend the Motions of the Fathers in* London, *with* 4. l. *for his charges, & a promise of* 80. l. *for his seruices in* Spaine, *& else where*, &c.

Obseruat. Your *Memory* is as bad, as your *Will*. For not only in *Ireland's* triall pag. 20. but in the foregoing page of this *Narratiue*, you told vs, you were designed to kill the Translator of the *Iesuits morals*, with a promise of 50. l. if you did it. Now that Commission is forgotten, & the Reward too: and another pitcht vpon, *to attend the motion of the Fathers*. Tru it is, they did lend or giue you 4. l. to bear your charges to *London*, ether out of Compassion to a man, who myght otherwise haue starued by the way, or vpon your promise to repay it, when you sold your library. *Whitebreads* tryal. p. 43. But it is false, they recommended any businesse to you, besides the care of your saluation, which they thought you stood in need of. It is also fals they euer promist you 80. l. or that you euer did them any seruice in *Spaine*, except it was in exercising their Patience, by your vnsufferable manners, & Conuersation. You arriued at *Valladolid* on the 1. of *Iune*, 77. betwixt four & fiue in the euening, from which time till *October* the 18. (when schooles began) you did nothing, but eate, drink, & sleep. Then you went to Logick schoo1 till being found incorrigible, on the 30. of *October* following you were dismist. What seruices here are to deserue a Reward!

For a further proofe of your lack of sincerity, in this Relation. Many still aliue can witnesse, that things past in a far different manner betwixt you, &

Mr. *White*

Mr. *White*. This good man, being *Prouincial*, & arriuing at *S. Omers*, receiued an humble addreſſe, from you to be admitted into the *Society*. He had then no acquaintance with, & but little knowledg of you: yet that little did not recommend you much. So for that time he diſmiſt you, with ſome good words in general, & ſome good aduice: & took time to informe vpon the place of your behauiour. This he quickly found to haue been intolerable as well to ſuperiours, as to equalls: your words offenſiue, your carriage inſolent, your whole life irreligious without any ſign of the fear of God, or reſpect of men much better then your ſelf. He found, you had often been admoniſht to correct theſe faults; but in vain, for the hopes of your amendmeut vaniſht, aſſoon as the fear of a preſent diſmiſſion was paſt, althô with whining faces, great exteriour ſubmiſſion, & ſober proteſtations, you had promiſt amendment, & had profred to ſubmit to any correction, they ſhould enjoin for what was paſt. But of this laſt, ſuperiours made no other vſe, then to comfort themſelues with hopes, that you myght be at laſt brought to a more Chriſtian diſpoſition: for they would not permit, you ſhould vndergo the Pennance inflicted on Children, althô you ſeemingly deſired it, & really deſerued it.

The mean while, in diſcourſe with ſome aliue to whome you diſcouered your deſires of being a Ieſuit, they giuing you little encouragement to hope for good ſucceſſe, as indeed thoſe who knew you, had reaſon, you ſayd: *I ſhall either be a Ieſuit or a Iudas.* And to another you ſayd: *If am not a Ieſuit I ſhall be damned.* When the *Prouincial* had informations as far, as was neceſſary to frame a Iudgment of your good parts & qualitys, he cauſed you to be called to his Chamber, & hauing told you what was blamed in you, & aduiſed you to be for the future more conſiderate in your words, & ciuil in your behauior, otherwiſe you would draw on your ſelfe ſome Miſchiefe or at leaſt be vnfit for any ciuil Company; he told you he thought it not conuenient to admit you into the ſociety. This refuſall you took as a great affront don to a man of your parts, that after all your hypocritical inſinuations you ſhould be reiected: So in a great Paſſion you ſayd: *By the liuing God, I will be reuenged.* The nyght before you went from *S. Omers*, you were found vpon the Altar in the Sodality Church, with your armes ſtreched out. And being asked what you did there, at that vnſeaſonable time? (it was late.) you anſwerd: *I am taking my leaue of Ieſus Chriſt.* Vpon this I will make no Commentarys, nor gueſſe at your meaning, or intention; but only relate, as an extrauagant Action, as indeed all yours are: & I am of opinion, that thoſe, who conuerſe with you in *England*, ſince your return thither, can encreaſe this legend, if they pleaſe.

By this manner of your commiſſion from *S. Omers*, the Reader will eaſily ſee how

how falſſe all your following relations are, of the Confidence of Iefuits with you, & their communicating their Letters, & Treaſonable Deſigns to you. (ſee Atteſt. X.) So this myght ſerue for a generall anſwer. Yet I will follow you.

„ My Anonimus freind touches this Chapter p. 29. very gingerly, as being „afraid to burn his fingers. J. P. like a man of more mettle falls on moſt deſ- „perately but to as little purpoſe: for hauing endeauoured to diuert his Reader „with S. *Francis wife*, & ſtop my mouth with a *Rasher of Bacon*, he very grauely „aſſures all I ſay, of his demanding to be admitted into the *Society* is fabulous, „becauſe our Atteſtations aſſure he was admitted into the Colledge ſix months „before. I perceiue he makes no diſtinction betwixt being admitted, as Scholler „into that Seminary, & being admitted into the Society, as if all the ſchollers „were Ieſuits. Whereas not one of the ſchollers ether is, or euer was one: & „many neuer had the leaſt thought ofentring into the Society. This he might „haue learnt of his freind, & client Mr. *Oates*, had he deſired to know the truth. „The Reader may by this groſſe errour learn how little theſe men regard what „they ſay, whileſt they contradict vs.

„ What I ſayd here is tru, & our Atteſtations are tru too: & one truth cannot „deſtroy another, though one falſhood doth, as we find in *Oates's* Depoſitions. „He entred the Seminary at *S. Omers* on the tenth of *December* 1677. as a Schol- „ler, & continued ſo, till *Iune* following. He pretended then to be admitted „into the *Society*, & demanded it of the then Prouincial. Who refuſed it, as „thinking him vnfit, not only for the Society; but alſo for the Colledge it ſelf „& the Schollers; & for that reaſon ordred him to be ſent away out of the „Colledge. If I. P haue any common ſenſe, he will vnderſtand this; if not, I „know not how to help him.

„ But he thinks it ill done of the Prouincial to diſmiſſe *Oates*, who had „declared, he ſhould turn *Iudas*, & *be damned*, if he were not receiued. Anſwer: „the Prouincial had little probability to hope for better, if he were admitted, „finding no amendment after ſo many admonitions, which gaue more reaſon „to fear he would, if admitted, preiudice others, then to hope he would mend „himſelf. Had he been admitted, his bad manners would haue obliged him to „turn him out, how much more will it excuſe his non admiſſion? Doth not „our B. Sauiour in his Ghoſpel order the ſtocking vp of the barren tree, & „cutting off the fruitleſſe branches of the vine? Did he not reiect a man, as vnfit „to be his Diſciple, who hauing put his hand to the plow, looked back? Lu. „9. 62. Did not the Apoſtles & Apoſtolicall men of the Primitiue Church re- „trench from its body, with the Award of Excommunication ſuch perſons, as „defiled it by their wicked life? Do not all communitys endeauour to purge

out

„out such, as will not liue Peaceably with the rest? How then can the Prouin-
„cial be blamed for an Action, the lawfulnesse whereof such a cloud of witnesses
„attest.

CHAPTER VII.

What he relates since his return to London *Concerning Iesuits from §. 33. to §. 53. inclusiue.*

NArrat. p. 21. §. 33. *in* Iuly R. Ashby *came to* London *with Instructions how to dispose of the* 10000. l. *procured by* F. Leshee: *& that he should treat with Sir* Georg Wakeman *to poison the King. Item to procure that the Bishop of* Hereford *be assassinated.*

Obseru. *R. Ashby* before his death declared all this to be falsse. see Attest. E. And indeed had there been any such thing, how improbable is it, that he should communicate it to you, whom by the Prouincial's order, he had disgracefully dismist, & who since your return into *England* had giuen new proofes of a vicious & malicious life & malicious disposition?

Narrat. p. 22. §. 34. You giue vs a long pretended discourse of *R. Strange* about the burning of *London.* You tell vs, as from his mouth, what hand the *Iesuits*, the *Dominicans*, & others had in it: & what plunder they got.

Obseru. In all this article, there is not one word of Truth. see Attest. G.

You still pretend great intimacy with Iesuits: althô many can witnesse, that since your dismission from *S. Omers* your addresses were as of a poor miserable man to beg some releif: which som of them afforded you, according to their power, sometimes out of compassion, sometimes out of fear, least you should *return to the Ministry to get bread. Ireland's trial* p. 33. you went also begging to *Pickering* Sir G. W. S. trial. p. 73. & he bid the mayd shut the dore vpon you. *much you knew such a design, & we vse you in that manner!*

Narrat. p. 25. §. 35. R. Ashby *before he went to the* Bath *had a conference with many Iesuits* (you name seuen & say there were others) *to send messengers into Scotland to promote the commotions there. At which conference the Deponent was present.*

Obseru. *R. Ashby* before his death protested all this is falsse. Soe Doth *F. Blundel*, one whom you name also, as present. see Attest. E.

Narrat. p. 26. §. F. Harcourt *told* F. Ashby *he would doe well after the bath, to make a progresse into Somersetshire.*

Obseruat. *F. Ashby* before his death protested all this is fals. see Attest. E. Indeed a man *Bedrid*, as he was, was not very fit to *make Progresses.*

Narrat.

Narrat. p. 26. §. 37. *On the first of* Auguſt *came Letters from* T. White breade *to* Iohn Fenwicke, *to treat* with Sir G. W. *about the concern of poysoning the King.*

Obſeru. The dying ſpeeches of thoſe two worthy & loyal men are an abundant conuiction of this vntruth.

Narrat. pag. 37. §. 38. Th. White *writ to* London *to* I. Ferwick, *that he had ordred twelue* Ieſuits *to go for* Holland, *to inform the* Dutch *that the* P. *of* Orange *intended to make himſelfe King. But they got no further then* Watten, *by reaſon of a miſchance on the way. Which Letter the Deponent ſaw.*

Obſeru. Your Periury is Malicious & Ridiculous. Malicious in charging ſuch an odious buſineſſe on the Jeſuits. Ridiculous in ſuppoſing that the Engliſh Ieſuits haue ether credit or acquaintance with any of the ſtates of *Holland*: who would rather haue thought the quite contrary, had any Ieſuit told it them. Again what miſchance could (naturally) befall twelue Ieſuits in the way to *Watten* from *S. Omers*, & that ſo great, as to diuert a buſineſſe of that concern, in caſe they had reſolued it? The day book of *Watten* ſhews that on that day 31. Iuly 1678. not one ſtranger, Ieſuit, or other, lodged there. Mr. *Th. White* was then at *Liege*: whence he let out on the 9. of *Auguſt* for *Louen* ſo could not write from *S. Omers*? The certain truth is, the Ieſuits neuer had any ſuch deſign: there were no Ieſuits nor Ieſuit ſent about it: there neuer that year were at *S. Omers* at once ſix Ieſuits, who could be ſpared from the Seminary vpon any deſign. And laſtly they would neuer haue ſhewed you that Letter, you being by that time well known.

Narrat. p. 27. §. 39. Th White *in a Letter of the* 10. *of* Auguſt, *acquainted the Fathers in* London, *that* Ireland *was arriued at* S. Omers. *And blamed them for not acquainting him, how Sir* G. W. *liked the Propoſall. Which Letter* Blundel *ſhewed the Deponent.*

Obſeru. *Blundel* proteſts he neuer heard of any ſuch Letter. ſee Atteſt. E. At that time, when you ſay Mr. *Ireland* arriued at *S. Omers*, he was ſetting out from *London* for *Staffordshire*, or actually on his way. And *White* was on that betwixt *S. Trons*, & *Louen*: ſo it is very improble he ſhould write Letters.

Narrat. p. 28. § 40. Th. White *writ that* 365. *ſhould lye as low as euer* 666. *did, & if Poyſon would not take the* K. *away, fire ſhould: for Catholick Religion would neuer flourish, vnleſſe* I H S. *tooke this courſe. Now* 365. *is put for* Weſtminſter, 666. *for London*, & I H S. *for* Ieſuits, *they vſing it always.*

Obſeru. No Engliſh Ieſuits euer vſed any ſuch Cypher. ſee Atteſt. C. ſo this whole §. is euidently a Periury.

Narrat. p. 28. § 41. I. Fenwick *told the Deponent that the* Ieſuits, *haue* 6000. l. per an. *&* 100000. l. *in bank: & lend mony at* 50. per cent. &c.

Obſeru. Here is a great vntruth, without any proof, but your only word. It would almoſt empty the two greateſt priuate purſes in *England* to make vp what the Ieſuits want of that ſum, as I am aſſured. And were *Ieſuits* ſo voyd of conſcience & ſhame, as to demand 50. *per cent*, I am perſwaded there are none ſo voyd of ſenſe, as to giue it.

Narrat p. 29. §. 42. *Four* Ieſuits *ſayd, they were reſolued to rayſe a Commotion in* England, *&* Scotland, *which alſo by ſeueral Letters shewd to the Deponent in* Auguſt *appeared.*

Obſeru. Here you aduance another vntruth, without any ſign of Truth. Produce any one of thoſe many Letters, for Publick ſatisfaction: which you would not haue let paſſe out of your hands, ſeing you were engaged all the firſt part of *Auguſt* in compoſing your *Narratiue*, it hauing been, as you ſay, on the 13. of that month preſented to his Maieſty. What a commotion you haue rayſed in *England* all the World ſees. How will you anſwer this, if you cannot legally proue one word of your Depoſition? will your ſpyght againſt Ieſuits iuſtify all Periuryes, diſturbances of the nation, & breaking the publick Peace? Hath the *hatred of the Ieſuits* the vertu, of the *tru loue of God to couer all ſins*? 1. Pet. 4. 8. If not, you are in danger

Narrat. p. 29. §. 43. F. Moore & F. Sanders, alias Brown *were ſent to* Scotland *to preach to the diſaffected* Scots, &c.

Obſeru. whom you mean, God knows, for no Ieſuit that I can hear of knows any of thoſe names: nor of any Engliſh Ieſuit ſent to preach in *Scotland.*

Narrat. p. 29. §. 44. *The Ieſuits purchaſe ſecrets to ſend to* P. Leſſee, *& Keep in fee the Clerks of Parliament, & Counſil, to that intent.*

Obſeru. All this is fals. Neuer any Ieſuits in *England* kept correſpondence ether directly or indirectly with *P. de la Chaize.* And it is needleſſe to keep Clerks in fee, whileſt the common *Coffee houſes*, thoſe Nurſeryes of ſedition, ſtand.

Narrat. p. 30. §. 45. *Theſe* Ieſuits *drine ſeueral trades in town as* Marchants, Tobacconiſts, Goldſmiths, ſcriueners: *by ſome* ſcriueners *they diſcouer Men's eſtates by others, their Religion. Which the Deponent heard from* Iohn Keynes.

Obſeru. *I. Keynes* is not ſo weak as to tell ſuch vntruth what Probability is there that Men who haue paſt 20. or 25 yeares poring on a book ſhould be fit for ſuch trades? Or that ſome *ſcriueners* ſhould Keep Regiſters of men's Religion? Heretofore ſome, as giddy headed, as your ſelf, ſayd all *Redcoates* were *Ieſuits*: you now ſay tradeſmen are ſuch. I expect, that ſome other one day will ſay the ſame of all the Citty & country.

Narrat. p. 30. §. 46. *Letters from* S. Omers *expreſt great Ioy, that Sir* G. W. *had taken the buſineſſe in hand. Yet ordred that* Pickering *&* William *ſhould not deſiſt.*

Obſeru.

Obſeru. It is falſſe that euer Sir G. W. vndertook that bnſineſſe as appeares by the Publick verdict of the Jury at his triall. It is falſſe that *Pickering*, or *William* euer deſigned any ſuch thing, as appeared by their dying ſpeeches: & it is falſſe there euer was any ſuch Letter, by Proteſtation of the Ieſuits of *S. Omers.* ſee Atteſt. E.

Narrat. p. 31. §. 47. *Becauſe* William Berry *was about to print ſomething in Vindication of the Oaths*, B. Langworth, *& others* Ieſuits offred 10. l. to the Deponent to get him killed.

Obſeru. The *Ieſuits* neuer thought themſelues much concerned in what *William Berry* did or could do. His vnconſtant Nature appeares by his frequent changes; firſt a Proteſtant Miniſter, then a Papiſt, after a Ieſuit, then a ſecular, then a Proteſtant Miniſter, then pretended Catholick, & Penitent. And what next God knows. He profeſſes he thinks himſelf able to inuent a wiſer Religion, then ether *Proteſtancy*, or *Popery*. He was once ſtark mad: & is euer ſince cracked. You ſhew in this point ſomething of gratitude: He brought you firſt to ſome *Ieſuits*, & repreſented you as a conſiderable perſon, who had loſt much for your Religion, & was in danger on that ſcore: to requite this courteſy, you bring him to Proteſtants, & to recommend him by the ſame topick, you framed this lye, repreſenting him as a conſiderable man, vpon whoſe head the Ieſuits had put a Tally. Thus theſe two ſcabby Creatures claw one another!

Narrat. p. 31. §. 48. Richard Heath *a Lay brother of the* Ieſuits *held treaſonable diſcourſe of the King.*

Obſeru. There nether is at preſent, or hath been theſe laſt ten yeares, any *Richard Heath* of the ſociety. There is indeed one *Heath*; but he hath been at *Liege* euer ſince the 2. of *Ianuary* 1678. ſo could not ſpeak in your hearing in *London*, on the 9. *Auguſt* of that year.

Narrat. p. 31. §. 49. Iohn Groues *gaue the Deponent an account of the firing of* Southwark *as don by him, & Three* Iriſhmen, *whom* Dr. Fogorthy *procured. That the* Ieſuits got 2000. l. *by it & gaue* 1000. *to the Agents. Which* R. Strange *acknowledged.*

Obſeru. Here we haue a blank accuſation to be filled by any man, whom you, or another as malicious, ſhall mark out for ruin. *Groues*, *Fogorthy* are dead, the one in priſon, the other executed: both proteſted their Innocency to their laſt breath. The ſame doth *Ric. Strang.* ſee Atteſt. G.

Narrat. p. 32. §. 50. F. Ireland *on the* 17. *of* Auguſt. ſtil. nou. *writ from* S. Omers, &c.

Obſeru. How could *F. Ireland* write from *S. Omers* on that day, when he was in company of Sir I. *Southcot* & his family, on the way to *Tixhal*, & went on that

very day from *Northampton*, to *Couentry*? see Atteſt. T.

Narrat. *Ibidem*, & p. 33. §. 52. *You giue an account of many treaſonable Letters written in* Cyphers *in which* 48. *ſtands for the King*. Mum & chocolate, *for the* houſe of Lords: barley broth, *for that of* Commons: Magpyes *for* Biſhops, &c.

Obſeru. The Ieſuits neuer had any *Cypher*. ſee Atteſt. C. ſince 1636. they they haue had no *Cypher*, but one, whereof a copy was taken with the Prouincial's Papers. To this I appeal for a further confutation of this vntruth.

Narrat. p. 35. §. 53. Smith, *alay-brother of the* Ieſuits *told the Deponent, as from* Mr. Ieniſon, *that if the Catholicks had courage enough, they myght riſe, & cut the throates of* 100000. *Proteſtants in* London.

Obſeruat. Here you deliuer three Periurys: the firſt, that *Smith is a Ieſuit*. He neuer was, nor is one.

The 2. that *Ieniſon ſayd thoſe words*. His diſcretion, peacable & quiet temper is well known to all, who knew him.

The 3. that ſuch a Butcherey could be effected. This is a *Bug beare* fit to fryght only children, & fooles with. *Proteſtants* in number compared to *Papiſts*, are in London aboue two hundred, to one. And if we conſider the aduantage of Authority, Armes, watches, & conueniences to meet, which are all on their ſide, we may reckon them 1000. nay ten thouſand to one. Catholicks muſt be mad, if they entertain ſuch a thought: & Proteſtants fooles, if they apprehend it.

„ Anonimus vpon this chapter hath nothing worth anſwering. J. P. pag. 30. „reproaches the Ieſuits, that the Prouincial & *Rector* of *Doway*, as *Thuanus* writes, „got one to Aſſaſſinate *William* of *Orange*. Whereas there neuer was ſuch a „thing, as the Prouincial of *Doway*. But ſuppoſe it were tru: what is that to the „Engliſh Ieſuits now aliue, who were not born when that hapned? Are all the „Presbiterians *Murtherers*, becauſe *Poltrot* killed a Prince neere *Orleans*.

„ Againe he thinks the pretended Doctor ſpoke too modeſtly, when he „ſayd the Ieſuits had 60000. l. per Annum: & aſſures they haue 500000. l. „It would haue coſt him little more paines, to haue added three ciphers more, „& made it amount to neer the reuenues of the whole nation & both would „haue been alike tru.

„ P. 31. he wonders I ſhould ſay, there is no *Moore* or „*Sanders* alias *Brown*, amongſt the Ieſuits, the names being ſo common, that a „number of nine cannot be found without them. The meane while I ſtand to „what I ſayd, there are none of thoſe names amongſt the Ieſuits: ſo there may „be, & is, a company of 100. without them.

„ He concludes the chapter p. 32. with theſe words: *the reſt of the Chapter*

is ſo

„*is so ridiculous, that I passe it ouer, as being vnwilling to tire the Reader with Impertinencys, that may be auoyded.* Which is the tru reason, why I passe by the rest of „his reflections.

CHAPTER VIII.

What he relates concerning Iesuits, & others, from §. 54. to. 81. inclusiuè.

NArrat. p. 35. §. 54. Medburn, Penny, Mannock, Sharp, Seddon, Smith, Euerard: Iones, Kemmash, *at a Club, sayd* the *house of Commons was the Deuil's representatiue, not the Nations: the Deponent was ordred by the Iesuits to giue them great Respects, & thanks in their Names.*

Obseru. You bring new Persons on the stage, & shew that all your Malice is not spent vpon *Iesuits*; but shew you haue store enough for others, euen for the whole Nation, which many others haue experienced, & more will find, if you are permitted to go on, as you haue begun. This story is a ridiculous vntruth 1. because the club would little value *Iesuits* thanks 2. because *Iesuits* would neuer giue any commission to you. 3. because all is false.

Narrat. p. 36. §. 55. Ienison *sayd that if the K. did not become* R. C. (*Roman Catholik*) *he should not long be* C. R.

Obseru. This a groundlesse vntruth. Yet had he sayd any such thing, it had been because of Presbiterians; not of Papists. None but such, as are willfully blind can misse that Party, which endangers Monarky it self. What character *K. Iames* in his *Basilicon doron* gaue of the Presbiterians all know: Which is by their vn interrupted seditious practices confirmed. Whither these do not boad the down fall of Monark, if not preuented in time, I leaue the Considering world to Iudge, & those, to prouide a remedy, whom it concerns. For in fine, let them affect the voice of *Iacob* neuer so much, their hand are still the hands of *Esau.*

Narrat. p. 35. §. 56. *A packet from the Prouincial, the Rector, Procurator, Fathers, & masters of Humanity of* S. Omers, *specifyed, that the twelue* Iesuits *were got into* Holland, *to cause a commotion there & that* Apple-tree Will (*that is the* P. *of* Orange) *should not be great.*

Obseru. to make your impertinence more conspicuous, you should haue sayd, that the lay brothers, their seruants, & their great Dog had written too. It is false, that any went into *Holland* And it is false that any English Iesuits called Persons of that hygh ranke of the P. of *Orange* by such a name.

Narrat. p. 37. §. 57. I Fenwick *told the Deponent*, he had *written to* S. Omers, *that*

that the K. was gon to Windſore, *& that* Honeſt William, *& the* Fathers, *were ready to attend the court.*

Obſeru. You can aduance nothing without the mixture of an vntruth. His Majeſty's Iourny being known to all the Kingdom, probably myght be put into a Letter. Yet that *Fenwicke* ſhould write of *William*, or the *Fathers* following him, is falſe. As alſo, that *Fenwicke* euer communicated to you the contents of any Letter. He knew you: & that was enough.

Narrat. p. 37 §. 58 I. Keynes *preacht a treaſonable ſermon, at which were preſent twelue men of quality.*

Obſeru. Here in a blank Accuſation you lay a traine to blow vp any noble man, whom you, or others like you, ſhall hereafter mark out for deſtruction. It is only ſwearing that Noble-man was of the twelue, & his buſineſſe is done. That vſe was made of alike accuſation of the four Ruffians, hired to kill the King: & the like we may ſee of this, if Periury continue Paramount, & knaues be rewarded.

Narrat. p. 38. §. 59. Keynes, & Fenwicke *aduiſed a Gentleman in, or about* Weſtminſter, *to remoue thence, leaſt God ſhould deſtroy him with the ſinners of that City.*

Obſeru. That canting phraſe, not vſed by Ieſuits; but familiar to *Oates*, & Presbiterian Miniſters, ſhewes whence it came. Keynes proteſts, he neuer layd any ſuch thing: & any man, who knows both, will take his word, before your Oath.

Narrat p. 38. §. 60. I Keynes *ſayd, it was endeauoured to diſpatch* 48. *at* Winſore. *That* Mr. Corker, *& other* Benedictins *had promiſt* 6000. l. *for the Deſign. That two theſe owned it, & that their buſineſſe was to remoue the* Stuarts *out of the way, & that* Mr. Coniers *layd* 100. l. *the King ſhould not liue to eate any more Chriſt-maſſe-Pyes. &c.*

Obſeru. Now our Poet begins to bring the *Benedictins* on the ſtage, & next to *Ieſuits*, they bear the greateſt part, for what reaſon I know not, except it be becauſe you deſired earneſtly to be admitted to their Holy order, & were by them refuſed. This was alleadged againſt Mr. *Corker*, & he was cleared by the verdict of the Court. Mr. *Coniers* I beleiue would ſubmit to a tryall, if his Preiſt-hood myght be layd aſide.

Narrat. p. 40. §. 61. Keynes *took the Deponent to an aſſembly of the* Dominicans, *where ſix were met in the name of the reſt with their Prouincial, to comply with the Fathers of the Society. There met alſo fiue* Ieſuits. *Keynes demanded of the* Dominicans *mony to carry on the buſineſſe of Killing the King. The* Dominicans *anſwered they were poor: but would giue their aſſiſtance, & counſel. Hence the Deponent was ſent with the*

propoſals

propoſals to the Carmelits: *who anſweted, their Prayers to God, & our B. Lady ſhould not be wanting: & that was all they could giue.*

Obſeru. Here are two whole Religious orders conſiſting of many vertuous men, made guilty of a moſt haynous crime vpon your worthleſſe word, & more worthleſſe Oath. Thoſe who know, what emulations haue been, & ſtill are, betwixt the two learned Orders, *Dominicans*, & Ieſuits, will ſcarce beleiue that thoſe ſhould meet *to comply with theſe*. And no rational man will beleiue, that all thoſe men ſhould at firſt ſyght treat ſuch things before you, a man vnknown, or too well known to be truſted with any thing.

Narrat. p. 41. §. 62. Blundel *ſayd, his Workemen wanted Oyle: by which is meant sheepes fat*, Coniers *ſayd the Hill people were fooles to ſet vpon* 48. *at* Windſore: *but he would ſpeak to his worship in other language, then in* Tormentilio. *But would burn his shirt, if it knew how.*

Obſeruat. *Blundel* neuer had any workmen. ſee Atteſt. S. And nether he, nor *Coniers* euer ſpoke ſuch words.

Narrat. p. 42. §. 63. *On the* 21. *of* Auguſt. *a Conſult was held by* Ieſuits *&* Benedictins *in* London, *about Letters from* Talbot *Arch Bishop of* Dublin, *which contained that four* Ieſuits *had vndertaken to kill the D. of* Ormond *And if they fayled* Fogorthy *should ſucceed; And that a Legat in* Ireland *aſserted the Popes ryght to that Kingdome.*

Obſeru. Here you preſent another blank accuſation to be filled with any *Benedictin*, or *Ieſuit* when you pleaſe. It was accordingly charged vpon Mr. *Ireland*, althô he was at *Wolverhampton* in *Staffordshire* on that very day. (ſee Atteſt. T.) & vpon Mr. *Corker*, of which he was, at this triall acquittted) as appeares by their ſeuerall tryals. Dr *Fogorthy* had Cured you of a venereal ſickneſſe, & you reward him with this Accuſation, as Vipers bite the breaſt which warmes them. You ſay, you had this acount from *Keynes* & *Blundel*: & they both are ready to ſwear they had had it from your *Narrative*, as neuer hauing heard of it, till this appeared.

Narrat. pag. 43 §. 64. *That* Fogarthy *is a maine Agent in this Hellish Plot: was preſent w en Sir* G W *was contracted with That he told the Deponent, he had hired the four* Irish *Ruffians, to mind the King's poſtures, at* Windſore.

Obſeru. We thought your attendance on D. *Fogorthy*, was to get your ſelf cured of your fulſome diſeaſe; but it ſeemes it was to get informations of the Plot. If the other were intended, you haue payd off your Doctor compleatly: euen as you haue don the Jeſuits, who releiued you in your want. Your whole report of the Pretended Conſult, is one vntruth. The contract with Sir G. W. a ſecond. The hiring of the four Ruffians, a third.

We

We haue ſeen what vſe may be made of theſe blank Accuſations. This, of the four *Ruffians* was filled by *Ieniſon's* naming four Innocent Perſons, for no other reaſon, but that he myght get a falſe witneſſe's reward where with to pay his debts, & ſupply his wants of mony. And who can aſſure himſelf, his name ſhall not ſhortly be inſerted into ſome of the other blanks? It is euident to the whole world, that ſome Innocent Perſons haue been accuſed, & condemned, meerely becauſe it pleaſed theſe King's Euidences. No man can be ſecure, who ſtands in the way of a *Mad Dog*, or an *Impudent lying Witneſſe*, as long as the clamours of the Rabble are ſo lowd, that nether Iuſtice, nor Reaſon can be heard. Thoſe are wiſeſt, who embraced a voluntary Baniſhment, foreſeing no ſecurity, as long as this Plague raignes. Let thoſe who ſtayd behind, look to themſelues as they can: they will neuer be ſecure, vntill you be gagged, or all credit denyed you.

Narrat. p. 44. §. 65. *That the Deponent at* Madrid *had ſeen the Lord Embaſſador, Sir* William Godolphin, *at maſſe: & was perſonally informed by the Arch Biſhop of* Tuam, *that the ſayd Embaſſador holds great correſpondence with that Arch-Biſhop, & a Ieſuit. That a Ieſuit had read to him Philoſophy, & Diuinity. That* Swiman, *a Ieſuit in a Letter to the Deponent, of the* 30. *of* Iuly *new ſtile, did ſpecify, that Sir* William *was as induſtrious as any Man could be, to anſwer the expectation of the Society.*

Obſeru. Here you giue vs as many Periuryes, as Periods. For 1. It is falſe, you euer were at *Madrid.* ſee Atteſt. A. B. L. N.

2. It is falſe, that you euer ſaw the Arch-Biſhop of *Tuam* (ſee Atteſt A.) or F. *Swiman.*

3. It is falſe you euer had any diſcourſe with ether of them. For all the time you were in *Spain*, they were not at *Valladolid*, nor you out of it.

4. It is falſe you euer ſaw Sir *William* at Maſſe: for he reſiding, according to his ſouueraign's order in *Madrid*, how could you ſee him, who neuer were there?

5. It is falſe, that Arch-biſhop (the ſame of the Ieſuit) euer had any correſpondence concerning affaires of ſtate with the ſayd Lord Embaſſador. ſee Atteſt. A.

6. It is falſe, that euer F. *Swiman* writ any ſuch Letter to the Deponent. I challenge you to produce, at leſt that Letter, which being directed to your ſelfe, you myght without offence to any, or ſuſpition, haue Kept. And it being written at *Madrid* on the 30. of *Iuly*, could not come to your hands till about the middle of *Auguſt*, that very time, or after it, when your *Narratiue* was preſented to the King. It is incredible that you ſhould make away ſuch a Letter, which would be, at leaſt, ſome Confirmation beſides your word,

of this

of this great affayre, of which hitherto we haue seene no other ground, but that: your not shewing this Letter will be looked on as a conuiction, there neuer was any such.

If the Lord Arch-bishop of *Tuam*, or that Jesuit being subiects of the King of *England*, wayted on, & profred their seruice to his Majesty's Embassador, they did but their Duty. And if his Lordship receiued them ciuilly, hauing no expresse order to the contrary, I hope none are so barbarous, as to blame him for it, But that there euer past any intimate correspondence, cheifly relating to any Publick concern, it is absolutely false. see Attest. A.

Here I must take notice of the disingenuity of the Managers of the indictment of my Lord of *Stafford*, p. 30. & 31. of that trial; who produce one to proue, that *Oates* was at *Valladolid*. Which was neuer denyed by vs: althô Mr. *Treby* is pleased to say p. 31. *it had been controuerted, whither he had euer been in Spaine*. So if they cannot proue what we deny, they will make vs deny, what they can proue.

Narrat. p. 45. §. 66. *On the* 22. *of* August. *in the name of the Prouincial, & the society, mony was sent by a seruant of theirs, to supply the Charges of the four Ruffians at* Windsore. *The sum was eyghty Pound, which the Deponent saw told.*

Obseru. Here is another blank to receiue any man's name, for whom you, or your associats, shall haue a spyght. *A seruant of theirs*! such shall any man be, when you please. *In the name of the Whole Society*! This you say to inuolue all in the guilt, althô had you had the thousanth part of that intimacy with Iesuits, to which you pretend, you would know, that the Prouincial alone is answerable for his actions, & none else.

But where was this mony told? on the 28. of *November*, it was at *Wildhouse* (Coleman's trial p. 24.) on the 7. of *December*, it was at Harcourt's lodgings. (Ireland's trial p. 25.) on the 13. of *June*, it was againe at *Wildhouse* (White breades trial. p. 16.) What do these contradictions proue, but that the whole story is built on your fancy, & therefore shifts the scene, as oft as that changes? & how come your Patrones to let them passe abroad vncorrected, but that in this, God blinded them, that they myght remain to posterity an euerlasting vnanswerable proofe of the vnjustice of their Iudgments?

Narrat. p. 45. § 67. Iohn Groue *brought an order from* Harcout, I. K. Richard Blundel, *Mr.* Iennison, M. W. B. L. *& four other Iesuits, that lay at* Sommerset *house, to pray the Prouincial to acquaint* Lesbee *how things stood in* Ireland: *that the Deponent read the Memorial, & saw their names. At two in the afternoon he met those Fathers at* Mrs. Sanders: *who appointed him a meeting at four in the afternoon, at* Mr. Keynes's: *where he saw Letters from Blundel*, I. F. *& one from* F. Ireland *at*

S. Omers. *Had an answere of fourscore Letters written to the Iesuits in England, & one to Mr. Peters. That I. K. & Mr. Coniers were designed for 440. by which is meant* Windsore.

Obseru. Here are many Periuryes. The first, that four Iesuits lodged at *Somerset House*. I am credibly informed, that not one English Iesuit lodged there at that time, or thereabouts.

The 2. that there was any such message. It is a meer fable. see Atteſt. R. S.

The 3. that *F. Ireland* writ from *S. Omers*. In his triall he was sayd to be in *London* about that time. Yet he was nether at *S. Omers*, nor *London*; but in *Staffordshire*. see Atteſt. T. so all that Letter is feyghned, vnleſſe you will haue him in many places at once, which you deny Christ's body can be.

The 4. that you saw Letters from *Blundel*. *Blundel* was one of those, who met you: the same of J. F. But it seemes they writ their Letters, & brought them themselues.

The 5. that they would haue any informations sent by *P. de la Chaize* to the King of *France*.

The 6. that 440. stands for *Winsore*. There neuer was amongst Iesuits any such Cypher. see Atteſt. C.

Narrat. p. 48. §. 68. *The same day, the Deponent went to* Dr. Tonge's: *but not finding him, he went into Gray's-Inne Walkes, & met there with* Mr. Coniers, *wch shew'd him a Dagger, with which he intended to kill the King by stabbing through his cloake.* And that thence *he went to* Dr. Tonge's, *& met him.*

Obseru. Is it not strang, that a man, who two days before, (on the 20. of August, as may be seene §. 62.) was resolued to keepe his way so secret, as to say *he would burne his shirt, if it knew any thing of it*, would so frankly discouer it, & brandish his Dagger, & that in a place, as open, as a fayre? He had been mad, if he had done soe, & those are fooles, who can beleiue he did. Mr. *Coniers* giues a far different account of that conference: *that you complained of your Pouerty, which forced you to walke there sometimetimes in stead of a dinner: that you wondred no better Prouision was made in the Roman Church for men of your parts, that you had been employed to preach before the Iudges that you had lost 4. or 500. l. a yeare for your Religion: that the Bishop of* London *offred you great preferments, vpon condition you would return to the Ch. of* England: &c. *And desired him to prefer you to teach some Gentleman's children: that meate, drink & 10. l. a yeare would satisfy you.* see Atteſt. V.

Narrat. p. 48. §. 69. *The same day, the Deponent met with* Blundel, *with a bag of* Teuxbury *Mustard-balls, a notable biting sawce: who sayd he would furnish* Westminster, *when he had enough. the Deponent says, they were Fire-balls.*

Obseru.

Obſeru. *Blundel* proteſts he neuer dealt about *Fire balls*; nor euer heard of *Tewxbury muſtard balls*, but from the Narrat. [illegible]t. S. He had no cloake, but a Jumpe, & he filled that pretty well himſelf, & no room left vnder it for ſuch a bag, containing *muſtard balls* deſigned for a great citty. And if you ſay, he carryed it on his back, you may adde to the other trades of the *Ieſuits*, that of *Porters*.

It ſeemes this 22. of *Auguſt* was pretty well employed, althô you had nether eate, nor drunk, nor ſtopt all the day long, you go to Mr. *Hartoun's* in Duke ſtreete, & *Wildhouſe*, & in both places find the ſame Perſons, prouiding the ſame 80. guinys for the Ruffians, & *Calman* giuing the ſame Guiny to the Meſſenger: thence you go to *Fenwick's* lodging, there you heare the commiſſion ſent to *Fenwick* to deſire the Prouincial to informe *Leshee* with the Iriſh affayres. That you read the *Memorial*, & ſaw the names. Thence you go to Mrs. *Saunders*, meet the ten fathers, hear the contents of the memorial, & the Inſtructions from their mouths. After you go to Mr. *Keynes's*, Meet with D. *Fogarthy*, ſee Letters from *Bedding-fild*, *Blundel*, & *Fenwick*: another to *Bedding-fild*: Take an account of fourſcore other Letters, their contents, to whom directed, how ſent away, &c. Item of another Letter to Mr. *Peters*, with its contents, & ſaw it vncyphred. Then you poſt to meete with D. *Tonge*, but miſſing him at his lodging, away you haſten to *Grays-Inne Walkes*, & meete with Mr. *Conyers*, from whom you receiue an account of his ſtay in town: of his deſign to Aſſaſſinate the King; the Dagger prouided for it, where this was bought, its Price, & the manner of vſing it. Then you return to Dr. *Tonge*, & meet him. After that you meete with *Blundel*, & a bag of Muſtard balls, or Fire-balls, or what you pleaſe. *A biting ſawce* it was: & indeed after ſuch labour, it was time to think of meat as well as ſawce. Sure this day had been as long, as that on which *Ioſue* fought the Paleſtins, & your ſelfe as buſy, as *Menelaus* ſeeking his Brother But you are a Poet, & haue a Tragedy in hand: & can diſpoſe & order the ſtage, as you pleaſe, & appoint your Actors, to meete you when, & where you pleaſe, & ſay what you pleaſe. Certainly neuer more vnlikely Fable, then this, was feyghned by any Poet.

Narrat p. 48 §. 70. *On the 24. of* Auguſt, Blundel *told the Deponent, that the Catholic's would hasten the Kings days: & that Proteſtant Religion ſtood on its laſt legs.*

Obſeru. You haue nether Honeſty to tell Truth, nor wit to feyghn a probable lye, nor diſcretion to hold your Tongue. Had you produced this ſaying at the beginning, it had been tolerable; but to bring it in, after you had produced *Benedictins*, *Dominicans*, *Carmelits*, *Ieſuits*, & who not, agreeing in it, & *Blundel* with the reſt, communicating the ſubſtance, & continuances of the Plot

to you, then, I say, to put these words into his mouth, as containing some news, is like the rest, [illegible].

Narrat. p. 48 §. 71. Blundel *shewd the Deponent a paper describing the manner of firing* Westminster. *In this his taske was assigned* (*altho it had neuer been proposed to, or accepted by him*) & 1000. l. *promist him, besides the* 80. l. *for his seruice in* Spaine, (which it seemes the Iesuits haue not payd, nor I beleiue euer will) *which paper signed by* Th. White.

Obseru. *Blundel* protests he neuer heard of any such Paper. *Fenwick's* chamber was searched, all his Papers seized on, & carefully examined, & nothing like this found. So I leaue you to make it out, by any thing besides your word: which there is little reason to esteem.

Narrat. p. 50. §. 72. Blundel *shewd the Deponent, a Bull, by which the two Arch-Bishopricks, 21. Bishopriches, two Abbys, & six Deanryes are disposed of.* Nay there is *not one Prebendary, or other place vndisposed.*

Obseru. You shew as much skill in the *Cancellaria* of *Rome*, as in the *Secretaria* of the *Iesuits*. That such Benefices should be disposed of without the King's consent! All contained in one Bull! This Bull so carelessely sent, so negligently kept, so causelessely produced! not one Benefice left for such as may deserue well in that great change! Not one of the Protestant Party to continu in his liuing! No man liuing know of this Bull, but from your *Narratiue*. That all Persons concerned in the Promotion should be ignorant of it! Those who can swallow these mountaines of incredibilitys, neede to straine nothing.

Narrat. p. 52. §. 73. *That the Deponent saw a Packet from the Fathers met at* Edinburgh, *acquainting them, that* 8000. *Papists were ready to rise, & assist the disaffected Scots, when required by the Scotch Iesuits there. That a seruant of* Louel *the Iesuit destroyed* Westby.

Obseru. Not one tru word. For 1. there neuer was a meeting of English Iesuits at Edinburgh. Nor 2. any English Iesuits in *Scotland*. Nor 3. *Louel*, nor 4. any man of his euer there. Nor 5. any correspondence of English *Iesuits* in *Scotland*. Nor 6. any knowledge of affayres of that Kingdom, but from the publick Gazettes.

Narrat. p. 53 §. 74. The White *writ from* S. Omers *on the* 4. *of* September nou. stil. *to* Rich. Blundel, *that twelue Iesuits were sent into* Scotland *with* 1000. l. *from the French King to keep vp the commotions there, that he myght land an Army. And that they were to carry themselues as* Non-Conformist Ministers *amongst the* Presbiterians.

Obseru. We haue here many Periuryes. First there is no *Rich. Blundel* amongst the English Iesuits. 2. there neuer was any such Letter receiued. see Attest. S. 3. the

3. the ſum of 1000. l. for ſuch a deſign is ridiculous. 4. that *Ieſuits* ſhould paſſe for *Non Conformiſt Miniſters*. No Ieſuits takes the quality of any *Miniſter* at all.

Yet it were for the publick good, that this vntruth were beleiued by the *Presbiterians*, to diminiſh the credit of thoſe *Miniſters*, who are *Flabella ſeditionum*, *Trumpetters of ſedition*, & *Rebellion*. Were they ſilenced by that loſſe of credit, the Publick would enjoy more quiet, then can be hoped for, whileſt thoſe factions Men haue influence on ſo Proud, ſo ſtubborn, & ſo Potent a part of the Nation. If ſuch vſe were made of this Periury, it would, ſcorpion like, cure the poyſon it ſpreades.

Narrat. p. 35. §. 75. *That* Th. White *writ to* Blundel, *that ſome diſcouery of the plot had been made; yet he ſhould not deſiſt the buſineſſe in hand. That he ſhould thank* Fogorthy *for his care of the buſineſſe of* 48. *the* K. *as alſo thoſe in* Ireland, *for whoſe good ſucceſſe he would pray.*

Obſeru. It is falſe, there euer was any ſuch Letter. ſee Atteſt. S. Had there been ſo horrid a Plot, as you deſcribe, & he heard it was diſcouered, he ſhould haue ordred all the Conſpirators to deſiſt, ſecure their Perſons, make away their Papers, & do ſome of thoſe things, which Fear on ſuch occaſions ſuggeſts to Guilty Perſons. But to command them to go on, is Non-ſenſe: & none can beleiue it, but ſuch as haue as ſhallow heads, & as little common ſenſe, as the Inuentor of theſe Fables. Here again 48. is taken for the King, a thing vnheard of amongſt *Ieſuites*. It is no leſſe vnreaſonable, that thanks ſhould be ordred to *Fogorthy*, & the *Irish*. Had you ſayd, he (Mr. *White*) had deſired their Prayers, for the Preſeruation of himſelf & his whole Prouince, & all Catholicks, you myght haue been beleiued, this carrying ſome Proportion with the ſtate into which they were vnauoydably entring. But that black Malice which appeares in you, & common ſenſe, or the vſe of ryght Reaſon, are inconſiſtent in the ſame mind: God darkning the vnderſtanding, when man leaues his Wil to the workings of Malice: that the vntruths, they ſpread, may be more eaſily diſcouered, & more cleerely confuted.

Narrat. p. 54. §. 76. *The Prouincial came to* London *on the third day of* September, *at nyght: and the Deponent was ordred to wayt on him the next day.*

Obſeru. In *Ireland's* tryal p. 25. you ſwore he was at ſupper, when you came, & after ſupper admitted you, & treated you, as the next §. relates. Here you ſay, you were remitted till the next day.

Narrat. p. 54. § 77. *That the Deponent went to the Prouincial on the* 4. *of* September *who asked:* with what face he could looke on him, ſince he *had betrayed them? & ſtruck him with his cane, gaue him a box on the Ear. Yet he would be reconciled to him again, if he would diſcouer the Parſon, who went with him to the King, whom*

he

he would haue ſecured, & killed. That the Deponent ſhould prepare to be gon beyond ſeas, within fourteen days: that he would pay for his coath, & lodgings on the road, that he might not cheat them. Told him his Innes at Sittingburg, *Douer, &* Callice. *And that* Rich. Blundel *was to take care for the burning of* Wapping, *in the Deponents room.*

Obſeru. Neuer any ſuch incoherent non ſenſe came from any man in his Wits None, who knew Mr. *White*, euen when in his vigour, will beleiue it probable, that he ſhould beat ſo ſtout a man, as you ſhew your ſelfe: much leſſe, when he was in ſo weak a condition, as he came in to *London*, as being almoſt caſt down by the ſickneſſe contracted at *Antwerpe*, which carryed away his S[illegible], *Mite*, & brought him to death's doore. Is it probable, that either he, who could ſcarce ſtand, ſhould haue ſo much Courage, as to beat you? or you ſo much Patience, as to bear it, from a man, whom you could run down with a finger? let that paſſe.

Mr. *White* hauing vented his vndigeſted choler, comes to himſelf again, & offers to for giue what is paſt, vpon condition *you would diſcouer the Parſon, who went with you to the King: telling you, he would haue him ſecured, & killed. And that when you had betrayed your freind to death, you ſhould be ſent beyond ſeas*, there to receiue a like reward doubtleſſe. And he candidly tells you, you ſhould not deceiue him, no: & for that reaſon, he would giue you no mony for your Iourney; but would hire you a coach, & defray your charge on the way. Iuſt as if a Conſtable ſhould bid a Theife firſt to diſcouer his fellow, whom he would hang: & then go to ſuch a place, where he would find ſome men ready to ſeize on him, & ſecure him from eſcaping out of their hands, would carry him to a ſafe lodging, which would be payd for him by the Publick. Wonderous Wiſe! Yet this is not all. As if Mr. *White* had forgotten, that you endeauoured to preuent the miſcheife intended to *Weſtminſter*, by the diſcouery you had made of it; but ſtill were a *Zealous conſpirator*: he bids you not to be ſolicitous for your ſhare of that worke of Darkneſſe, becauſe another would ſupply your place.

I ſhall deſire of thoſe, who can beleiue this nonſenſe, one fauour; which I think cannot in Iuſtice be denyed, that when euer they hear Ieſuits called *Politians*, they ſay it is a Calumny: for they are the ſtupideſt, ſillyeſt creatures, that walk on the face of the Earth. For ſuch muſt be the cheifeſt of them, if what is here ſayd be true.

What I know of that meeting, is this. You made your addreſſes again to Mr. *White* after his return to *London*, to be admitted into the ſociety But your Petition was as coldly receiued, as before. Then you deſired a Gentleman to intercede for you, ether to procure your admiſſion, or a Penſion to ſubſiſt with

beyond

beyond seas: & told him, that if either of these things were granted, you would giue vp to him an Accusation consisting of aboue fifty articles, which at the next Parliament would be exhibited against the *Iesuits*, which you sayd, *you knew would be beleiued, altho they contained not one word of Truth.* We haue since learnt by Printed Pamphlets, composed by such as had reason to know all the particulars, that some part of this *Narratiue* had been presented to his Majesty before, & you in your preface to the Reader say so too (& haply Mr. *White* had receiued some inkling of it) & by that you had engaged your selfe to make it as good, as little wit, great Malice, & perjury could. What could then haue moued you, to renew that request, which you were sure would be rejected, I know not; vnlesse it be, that had either of the two things been granted, you would haue thence either confirmed your intimacy with *Iesuits*, or alleadged it as a bribe profred to corrupt you. At least for these reasons Mr *White* resolued to leaue you to your own courses, to vent your malice, as you had begun, & would continu: relying the mean while vpon his own Innocency, the Iustice of the nation, & the Mercy of the King: arming himself as he had reason, with Patience to suffer what extremity myght befall him, & his. Accordingly he kept his ordinary lodging, remoued no Papers, left all those vnder his conduct in their ordinary stations, &c. Which had he, or they, been conscious of the least Guilt, could neuer be. This alone to Posterity will be a conuincing proofe of his Innocency, were there nothing else.

Narrat. p. 55. § 18 *On the 6. of* September, Pickering *told the Deponent, that* Coniers *was gon to* Windsore, *& would thence go to my Lord* Brudnel's *house.*

Obseru. This Periury is incredible: for by that time, all about the Court, & many Papists in the suburbs, knew you to haue malicious designes. But this vntruth may comfort the Iesuits, because others are represented as great *fooles*, or *Mad men*, as themselues.

Narat. p 55. 79 §. *The Deponent at nyght heard* White, *& others talke of disposing of a Person, who had betrayed them, by seeing a Coachman, to take him vp, & carry him beyond seas, & there make him confesse, who had been with the King. Hearing this, he slank away, & changed his lodging that nyght.*

Obseru. What should so fryght you now, who were so vnconcerned before, when the Prouincial declared to you, that very method of conueyghing you away, I cannot guesse: vnlesse it were, that before you were certainly meant, & here you knew it only by conjectures, no body being named.

Narrat p 56 § 81. *That the Deponent, returned to his lodging the day following: where* Grigson *told him the danger he was in, for offending the Iesuits. That that nyght one* Stratford, *employed by Iesuits, assaulted the house, with intention to kill him, broke*

down

drawn a dore: but being obſerued by ſeruants, he broke ſome quarryes of Glaſſe, & retired.

Obſeru. Your ſuddain return to your own lodging, & your inclination to the ſex, giues occaſion to ſurmiſe your loging abroad that nyght, to haue proceeded from ſomething elſe, then fear of *Ieſuits*: Otherwiſe you would not ſo ſoon haue expoſed your precious ſelf to ſuch mercileſſe *Ruffians*, as it ſeemes, the *Ieſuits* are, eſpecially your fear being renewed by *Grigſon*. Suppoſe your lodging was really aſſaulted, of which I doubt, as hauing no ground to beleiue it, beſides your *Lying word*) how do you know the Aſſailant was *Stratford*? or that he is a Papiſt? or intended to kill you; & not to ſteal? or that he was ſet on by *Ieſuits*? Why was not he purſued, or taken *in Flagranti*, being obſerued by many ſeruants? Here you ſlept, as all great wits do ſometimes, or elſe you would, after your ordinary manner, haue introduced ſome *Ieſuit* acquainting you with all. But, which is more, in *Irland's* tryal, you ſwore *White breade* was the man who aſſaulted your lodging. And when any man elſe is to be tried, it ſhall be he, if you haue no other matter againſt him.

Narrat. p. 57. §. 81. *The eyght day* Neuil *a Papiſt told the Deponent, he muſt either deſtroy the Ieſuits, or they would deſtroy him.* Item, *that the Biſhop of* Rocheſter *ſayd: he* (the Biſhop) *would lead them ſuch a dance, as they neuer followed ſince the fool their Founder, appeared in the world.*

Obſeru. You haue made as good vſe as you could of that freindly aduice, & haue don more towards the ruin of *Ieſuits*, then could haue been imagined, conſidering the cleerneſſe both of their Innocency, & of your vntruths & Perjurys. Yet your worke is not don: ſome *Ieſuits* are yet aliue, & the world begins to be weary of ſhedding their Innocent blood, to ſatisfy your deſire of Reuenge. Which is an Antidote againſt your Poyſon.

As to the Biſhop of *Rocheſter*, I neuer heard he had a Papiſt of his boſome counſel: nor that he thought the *Ieſuits Founder* a *Foole*: the wiſe, & learned world, of which he is a Part, hath a far different opinion of the *Ieſuits Founder*. It is alſo news; that he, or any other Proteſtant Biſhop (amongſt whom I ſcarce reckon him of *Lincolne*) lead this dance: if any did, they ſoon deſiſted, foreſeing it would dance them out of their Reuenues, & Churches, & the whole ſtate into Confuſion. At which the *Presbiterian* Party, whoſe Inſtrument you are, aimes, & which they endeauour by a *Perſecution of Papiſts* in 1679. as they compaſt it by another, leſſe violent, 1642.

„ J. P. p. 33. aduiſes me to come to *Newgate*, where I may learn a better way „of Pleading. It ſeemes his going thither was not only to ſuborn Witneſſes, & perſwade honeſt men, ſuch as *Medburn* to turn *Knyghts of the Poſt*. He went to „learn Eloquence, & ſubſtantiall ways of Pleading: & I perceiue he is ſo per-

ſwaded

„perſwaded of the advantages of that Schoole, that he endeauours to draw „others to it too. But I think no honeſt man wil follow his counſail: but leaue „that place to ſuch, as it is intended for, ſuch as his freind *Oates* & himſelf.

„ P. 35. *You are to conſider, whom this braine of a Taylor calls the Rabble: None but „the Lords & Commons of England, & the whole body of the Nation.* Anſwer: This „is a moſt malicious ſlaunder: I mean only thoſe factious fellows, who at the „*Old Bayly*, houted, & ſhouted, & clamoured, as if they had been at a *Beare „baiting*: Thoſe who offred violence, ſtruck, wounded, & were like to „Kil the *Wit-neſſes*, who were produced in fauour of the pretended criminalls. „Thoſe who diſordred the court ſo, as it could ſcarce heare for along time any „thing relating to the caſe in hand. Was there any *Lord*, or any member of „the Honourable houſe of *Commons* amongſt thoſe diſ-orderly, cruel, ſavage „Perſons? I doubt not but they did diſlike, condemn, deteſt thoſe barbarous „proceedings: of which diſorders I diſcharge all honeſt civilized *Engliſhmen*, by „charging them only on the *Rabble* the skum of the Nation, & none elſe is ca- „pable of ſuch inhumane actions: where of we find no precedent in the civilized „world, & it is not to be paralelled, but by the brutiſh *Cannibals in America*, who „with ſuch like howlings, & yawlings ſatiate their thirſt of Revenge vpon their „Captiue Enemyes.

„ He endeauours an anſwer to the reſt of the Chapter, but he shews ſo „much of *Newgate* breeding, & ſo little of ciuil diſcourſe, or common ſenſe, that „I ſhall only deſire my Reader to compare both together, & vſe his owne Rea- „ſon to iudge betwixt vs. Indeed what need of anſwering theſe two reaſons, „with which p. 39. He ſhews, that Mr. *Whitebreade*, then ſcarce able to ſtand „on his legs, could cane *Oates*: for 1. S. Denis carryed his head aboue a lea- „gue in his hand, when it was cut off: ergo Mr. *Whitebreade* thô neuer ſo „weak could beat *Oates*. 2. hewas able to ſtand at his trial in *Iune*, without the „help of *Aqua mirabilis* (when he was well recouered): ergo he was not ſo weak „in *September* when he was ſicke, & in very great danger of Death. Should I „diſcourſe ſo idly, how would hee fill vp whole pages with thoſe *Billings gate* „elegancyes *Sot*, *Dunce*, *Blockhead*, &c.

„ Anonimus from p. 30 to 34. in many words, ſay, iuſt nothing to „the purpoſe. He would faine aſſert *Oates's* hauing been at *Madrid*: which the „Managers of the cauſe againſt My Lord of *Stafford*, are willing to let fall: yet „leaſt they ſhould ſeem to do nothing, they proue that *Oates* was in *Spain* & at „*Valladolid*. Which no body euer denyed. *Sic magno conatu magnas nugas agunt.* „My Lord of *Stafford* preſſed afterwards, as an Euident Perjury that ſtory of „*Oates's*, being at *Madrid*, & ſeing *Don Iohn of Auſtria*: & his Patrones employed

„all their cunning to keep the leaky vessell from that rock, where it would „certainly suffer shipwrack. Yet althô they could elude all that that Lord sayds „they can neuer make the world forget, that *Oates* had sworn *he had been there, & had treated there with D. Iohn*: nor perswade any reasonable man, that that is „not false. They declined the examining it, as a precipice to his honour, by „which they tacitly owned a *Periury*, thô they would not seem to acknowledg „it.

CHAPTER IX.

Of the Commissions giuen to Noblemen.

NArrat. p. 58. *A list of such Noble-men, & Gentry, as are in this Conspiracy whose names occur at present. Lord* Arundel *of* Wardour, *Lord Chancellour*, &c.

Obseru. Here is another Accusation, with a blank left for any, whom you shall here after design to ruin: whom in due time you will call to mind.

Narrat. *All these had their Commissions or Patents, stamped by the General of the Iesuits* Ioannes Paulus d'Oliua.

Obseru. How comes it, that you hauing had the distribution of these *Commissions*, (as you sayd before the Parliament, & in seuerall tryals, & in this *Narrative* p. 59.) should not haue kept one at least of them, to Conuince the world, there is something tru? How comes it about, that not one of all these *Noble-men*, & *Gentlemen*, should know of their own *Commission*, or of the *Designe*? that not one *Commission* should be found by all these searches? how happens it, that you should not know the General of the Iesuits name, nor seal, as I haue sayd in the Preface? If your Memory failed you in a matter so often occurring, what credit doth it deserue in things, which occurred but once? And if you are foresworne in this, who will beleiue you in the rest?

Let vs consider the probability of this story, from the qualitys of the Persons who are sayd to haue giuen, and receiued these *Commissions*. You say, a superiour of Religious men by his *Patents* makes a *Chancelour*, the *Secretarys of state*, the *General* & *subordinate Officers* of the *Army*, in fine disposes as Souraign, of all *Offices*, *Ciuil*, & *Military* of the whole *Kingdome*. An attempt not to be paralleled, but by that of *Lucifer*, to be *like God*. All the world knows, that the Authority of *Religious Superiours*, as such, euen in Catholick Countrys, is confined within the Walls of their Order, & reaches no persons, but such as by their own Voluntary Act submit themselues to it: That the General of the Iesuits hath no power ouer his own Religious longer then they continu such: for if any of them

be

be rayſed by a ſuperior Power to an Eccleſiaſticall Dignity, or diſmiſt for their miſde meanours, his Autority reaches them not. This being known to all, who know any thing of the Catholick world, who can imagin ſuch a *Superiour* ſhould on a ſuddain take vpon him *Regal Authority*, & diſpoſe of all *Temporall Dignity*, & *Offices*, which is an Act of *ſupreame Iuriſdiction*?

As for the Perſons receiuing *Commiſſions*, they are the Engliſh Catholick Nobility, & Gentry. And althô many of them neuer dealt with Jeſuits, euen in ſpirituall things, had little kindneſſe for them, further then they are obliged by being parts of the ſame myſticall Body, the Church: yet, as you ſay, all vnanimouſly ſubmit to the vſurpation of that Religious man. They all knew, that their Anceſtors, of the ſame Principles of Religion to God, & Allegiance to their Prince, had conſtantly refuſed to own any Temporall Authority in the Pope, although grounded, as was alleadged, on the King's free gift. Yet now this ſame body of men is ſayd to own a much greater Authority in one of the Pope's Vnder-Officers. This ſtrang Tranſaction is made, & nothing of, or about it appeares, but in your *Narratiue*! Not one of them refuſe to ſubmit or at leaſt demur! not one diſdain to become ſubiect to a Poor Religious Man! Not one acknowledge the fault, althô they were aſſured of their Pardon, & a good reward to boot! That euen thoſe, who to free themſelues from vexatious Priſons, changed their Religion, ſhould be conſtant in denying the Plot & the Commiſſions. And which is more this thing ſo ridiculous, ſo incredible, ſo morally, or euen Phyſically impoſſible, is to be beleiued vpon the ſingle word, & Oath of a man Faithleſſe to God, & Honourleſſe to men: one who ſcarce euer ſpoke a tru Word, & who deſerues no credit euen when he ſpeakes probable things. The Deuil was a *Lyer from the beginning*: & you, from your cradle. A Wiſe man hauing weyghed theſe motiues ſeriouſly, althô he knew nothing of the particular Facts, concluded, that *either what* Homer, & Ouid writ *of their Gods*, Æſop *of Beaſts, were no Fables, or the Engliſh Conſpiracy is a Fable.*

Yet O Iuſt Iudment of Almighty God! *The finger of God is heere.* It hath found credit. Indeed our Nation or a great part of it, hauing rejected many Diuine & ſauing Truths reuealed by the H. Ghoſt the ſpirit of Truth, preacht by the Apoſtles the Doctors of Truth, & handed down to vs by the Church the Pillar of Truth, deſerues ſuch blindneſs, as to beleiue improbale Lyes, ſuggeſted by the Deuil, the Father of Lyes, & deliuered by you, who are a faithfull Diſciple of that Faithleſſe maſter: to whoſe inſtructions of Lying, you haue always adhered, in whoſe ſchool you are ſuch a Proficient, that no hyſtory to my remembrance furniſhs your equall. Hear the Apoſtle: *Quia charitatem veritatis non receperunt, vt ſalui fierent: ideo mittet illis Deus operationem erroris, vt credant* MEN-

DACIO; *Vt iudicentur omnes, qui non crediderunt veritati; sed consenserunt iniquitati. Because they receiued not the loue of Truth, that they myght be saued, therefore God shall abandon them to the Working of Errour,* (illusion) *so that they shall beleiue a* LIE, *that all may bee Iudged* (damned) *who would not beleiue the Truth; but consented to* (this) *vnjustice.* 2. Thessal. 2. 10. 11.

Narrat. p. 62. Titus Oates *Clerk maketh Oath, that the Information set down in these Papers containing* 81. *articles, all written & subscribed by his own hand, are tru in the whole, & in euery particular thereof.* 7. September. *Titus Oates.*

Obseru. Here is a *Periury* not vnlike to *Hobs's Leuiathan*: for he represents this as one Body composed of many thousands of Persons; so is this one PERIURY Composed of many thousands of Periuryes. You swear all you haue sayd is tru, we know, & will prooue all is false. You stand alone in asserting the Truth of this Oath; we shew its falshood by many Witnesses: To you lying, & Perjury is as familiar as eating, or Breathing; our Witnesses are of vnblemisht Reputation. Your story is incredible & morally impossible; ours euidently probable, & morally certain: your Tale is euery day changed, as being the Ofspring of your fancy, & hauing no substance, but from it; ours always the same, as being grounded on reall Facts, In fine all your Art, though directed by some more Wise then your self, & seconded by *Bedlow*, & such fellows, *could neuer make out the Truth of any one materiall point, questioned by vs, nor the Falshood of any materiall point, alleadged in our Defence.* So the lying spirit doth euidently discouer it selfe in your *Narratiue*: & the spirit of Truth is as cleerely seen in our Apology. We suffer with Truth, we suffer for Truth, & Truth will free vs *Veritas Liberabit vos.* Ioan. 8. 32.

„ J. P. 40. Not finding what to say to this Chapter, is content *to let it* „*passe.* Yet he very wittily, as he thinks, retorts the Wise man's saying vpon „me: for says he, there is some Truth in *Homer's* & *Æsops* fables: *ergo* there is „some Truth in this Plot. What say you, Courteous Reader, to this? Is this „not a man who can draw oile out of a Pumice stone, & proue the snow is Black? well: J will grant them alike tru. The truth in *Homer's* fables, is, that „they are vntru storys of the Gods: that of *Oates's Narratiue* is, that they are „vntru storys of God's seruants. Those had all their Being from the *Poet*; these „had theirs from the *Deponent*! those are sacrilegious vntruths of God: these „are a sacrilegious taking God to Witnesse Vntruths. Jn *Æsop's* Fables „vnder false storys of Beasts, & Birds are couched some Passions of men, & „moral directions, & precepts: these are wanting in the *Narratiues*, vnder which „is couched only *Oates's ground lesse spyght*, to those, who neuer did him any „hurt, & an *endlesse malice* of the implacable enemys of the *Catholick Church*. That

Noble-

„Noble-man ſpoke a great truth, who ſayd: *We, who haue no Religion, are going „to Perſecute thoſe, who are thought to haue ſome.* Yet in *Æſop* there is one fable, „much like their proceeding with vs: viz that a wolfe accuſed a Lamb of „troubling the water with which he was to quench his Thirſt. And althô „the Lamb replyed, that could not be, becauſe the place where he drunk was „much lower, then that where the Wolfe was: yet this play was ouer born, „the Lamb ſentenced to Death, & worryed.

„ Anonimus tells we p. 35. I bewray my neſt. But he is very much miſta-„ken: I do only ſhew what he, & ſome factious ſpirits doe, to the defiling of „it. If this be a fault, *Daniel* was to blame, who trauerſt the ſentence of the „wicked Iudges paſt vpon chaſt *Suſanna*: *Heſter* is vnexcuſable, in pleading the „Innocency of her Nation, after a ſolemne ſentence had been pronounced againſt „it by *Aſſuerus*. All the Chriſtians are to be condemned, who aſſert the Inno-„cency of Chriſt, & his Apoſtles, notwithſtanding their conuictions, & con-„demnations by the Supreme Magiſtrates of thoſe times. Are we returning to „the Pagan ſuperſtition, when Rapes, & theſts; murthers & Adulterys were con-„ſecrated, when committed by thoſe men, whom the credulous vulgar adored „as Gods? Doth God Alm. contrary to ſcripture admit of any diſtinction of „Perſons? Is not his Law Common to all? And if it be broken by any, how „great ſoeuer may not he be minded of his Duty? Nay is there not an obliga-„tion impoſed on all, Church men & others, to mind them of it, with that „Reſpect, which is du to their calling? was *Nathan*, was *Elias*, were the other „Prophets blame worthy, who admoniſht *Dauid*, *Achab*, & others, Princes, „Preiſts, & People of their faults? How ſhall we excuſe *S. Paul's* ſecond Chapter „to the Romans, our B. Sauiours rebukes of the Scribes, & Phariſys, the writings „of the Prophets & *Moyſes*, in which are recorded the ſins of the People of „God? Are all theſe *foul birds, that bewray their own neſt*? If ſo, which are the „clean? Where will theſe men's extrauagancyes end? To what abſurdityes will „they lead their ſilly Diſciples? When they ſhall ſhew vs greater Authority, „then that of the *Holy Scriptures*, greater precedents, then thoſe of *Chriſt*, his „*Apoſtles*, & the *Prophets*, & better rules of morality, then thoſe of God, & his „Diuine ſpirit, we will own our ſelues Guilty, althô we are not ſo: But not „till then.

CHAPTER X.

CHAPTER X.

A Word of Aduice to the Deponent.

I Haue followed you through all your wandrings, with greater tediouſneſſe, then may be imagined, finding no entertainment all the way, but euident vntruths, infamous periurys, & ſometimes ſome inſipid leſts. It hath been ſome labour to examin all the particular Facts you mention, when Perſons concerned are at ſo great a diſtance. Yet I haue gone thorough all willingly for the publick ſatisfaction, & for a cleer conuiction of ſuch, as though there was ſome fire where there was ſo much ſmoke, if ſtill there are any ſuch in the world. I hope it may be for your own good too, who by this diſcouery of ſo many ſhameſull Periuries, being diſabled to follow the trade of a Witneſſe, may be obliged to take to ſome more honeſt though leſſe gainfull way of liuing. This may be a meanes to ſaue your ſoul, for there *is a Confuſion, which brings Grace & Glory.* Eccleſiaſtici 4. 25. & the Pſalmiſt Pſ. 82. 16. *Fill their Face with ſhame, & they will ſeek thee, O Lord.*

I haue aduanced nothing materiall, but what is certainly tru. The cheifeſt points are atteſted by Witneſſes of vnblemiſht Reputation. I now appeal to one who is vncorruptible, your own Conſcience, which within you confirmes all, I ſay, & ſets before the eyes of your ſoul, your guilt, more liuely then any one can doe. It is that, which before you took on you publickely, without any cauſe giuen by any Catholick, the Perſon of an Informer, when the firſt *Idea* of the many Lyes, & horrible Periurys occurred to you, forced you with ſignes of great anguiſh of mind to ſay: *No body knows what* DISMAL THOUGHTS, *I haue had in that Chamber*, ſhewing that where you then lodged. It was that, which at the tryall of the fiue Ieſuits made you ready to *Faint:* & howeuer with vnparaletled confidence you accuſe vs before men: Yet before God, & in your own hart, that abſolues vs, & finds you Guilty. Or if it doth not, if it ceales from that function, or if you are ſo hardned, as to be inſenſible of its remorſe, your condition is the more deplorable, there being little or no hopes left of your ſaluation.

Should I ſay, that ſome of your Accuſations are of words ſpoken by your ſelfe, & charged on others, who often reprehended you, & at laſt quite abandoned you for them, I ſhould ſay no more, then your familiar diſcourſe euen ſince this fit of Zeal for the ſafety of his Majeſty's Sacred Perſon came vpon you, will iuſtify, as I am informed. My Lord cheiſe Iuſtice told you (in ſir

G. W. s. ttiall. p. 56.) *You haue taken a great confidence, I know not by what Authority, to say any thing of any body.* This is a tru saying: & how long that *Confidence* so Publickly known will passe vnpuniſht, I cannot tell. I am sure the Wise man sayd: *Qui inconsideratus est ad loquendum, sentiet mala.* Prou. 13. 3 *He that is inconsiderate in his language, shall feel mischeife.* Here is one great Mischeife, iustly to be feared, hanging ouer your head.

Another, & that much more terrible, is that of eternall Damnation iustly due to False Witnesses, & Murtherers. Now that you are a False witnesse, appeares by the foregoing discourse; & that you are a Murtherer, is euident, hauing murthred as many Persons, as haue innocently suffred, vpon your Depositions. Thus S. Austin in Psal. 63. *Ille occidit, & vos, ô Iudæi occidistis. Vnde occidistis; Gladio linguæ.* Our Sauiour's blood was iustly charged on the Jews, who killed him, with their false Accusations: & as iustly are you charged with the murther of all those, who haue as vniustly been accused by you, & condemned, & executed vpon your Accusation.

I haue related two sayings of yours, at *S. Omers.* One: *I shall either be a* Iesuit *or a* Judas. The other: *If I am not a* Iesuit *I shall be damned.* You haue verifyed the first most compleately, in the syght of all the World: & are in a fayre probability to verify the second; if by a sincere, & timely Repentance of these horrid Crying sins, you do not preuent it. *Be not mistaken: God is not* to be *mocked.* Gal. 6. 7. and all the giddy rabble of *London* will not protect you from the stroke of his hand, which neuer falls heauier, then when it is most slow in striking: then when the time allotted to appease his Wrath, & disarme his Iustice is spent in prouoking him, & *treasuring vp vnto our selues Wrath, against the day of Wrath.* Rom. 2. 5. That you myght auoyd this greatest of Euils, was the harty Prayer of Mr. *White-bread*, & his fellow sufferers at their Execution, & is dayly hartily prayed for by many suruiuing *Iesuits.* And if this freindly admonition (haply the last you will receiue in this Kind) doth contribute any thing towards your reall Conuersion, I shall think my Labour well spent, & haue my harts desire.

„ J. P. pag. 41. thinks he nicks home, by saying: Good Counsel ought „ to be without respect of Interest, for the sole benefit of the Person, to „whom it is giuen: But my Aduice is quite contrary. Answer. Suppose you „should fall into the hands of a Hygh-way man, who intends to Rob, & Kill „you. Would you not dissuade him from it, if you could, by shewing the Law „of God forbidding *Theft & Murther*? And is not that Aduice good thô you be „concerned in it? But says he p. 42. the Parliament requires him, to go on. „And so did the *Sanedrin* require of *Iudas*, which hindred not *Christ's* reprehension:

Betrayer

„*Betrayest thou the Son of Man with a Kisse* ? Luc. 22. 48. Should all the States in „the World, Rome with the English Parliament concurr in abetting *Periury*, yet it „will be good Aduice, to dissuade men from it, minding the of them Command- „ment: *Thou shalt not bear false Witnesse*: For althô in all indifferent matters, „where it is dubious whether the thing Commanded be a sin, they ought to be „obeyed; yet where there euidently appeares an opposition to the Law of God, „we must, with the Apostles conclude, *to obey God, rather then men.* Act 5. 29. „And this no Parliament man can be displeased with, vnlesse he condemnes the „Primitiue Christians, & the Apostles, & renounce Christianity, by erecting „that Tribunal of a Parliament aboue that of God himself, & making the Com- „mandements of God vayl to an Act of Parliament.

„ Anonimus p. 35. assures the world, I beseech *Oates* to recant, promising him. „*in that case* the easiest place in all *Purgatory*. I desire my Reader to iudg of the „sincerity of these men: for in all my aduice, there is no mention of *Purgatory*: „yet he puts it in different characters to make this Vntruth the more conspi- „cuous.

„ Pag. 36. He says, we are *Felones de se ipso facto*, for not keeping pri- „uate, what we haue to say for our selues: seing by publishing these things, we „capacitate our Aduersarys to hang vs. Which is a fayre acknowledgment, that „the faction aimes neither at Truth, nor Iustice, nor punishment of reall Tray- „tors; but at finding pretences to ruin the Catholicks, whether Guilty or not. „Our publishing these things shews our confidence of their Truth For we de- „sire no better then that they should be examined, & to that intent we spread „them as much, as we can. And seing our *Aduersarys* haue neuer heen able to „disproue any one point alleadged by vs in our *Vindication* nor to proue the „Truth of any, which we deny, all impartiall men will conclude that Truth is „on our side. When we consider how vnwilling the Managers of the Accusa- „tion against My Lord of *Stafford* were, that any mention should be made of „of what past informer trials: that they pretended to doubt whether *Oates* had „euer Deposed his Being at *Madrid*, or hauing seen *Don Iohn*, to saue him „from Periury, & they pretended there myght be (o pittifull shift!) in that „Court, some other who personated *D. Iohn* to whom *Oates*, the great *Negotia-* „*tor*, was directed by the Court, as to the tru *D. Iohn*: when the whole Trans- „action, & seuerall other material points of his Depositions being mentioned, „they demurred vpon it, pretended ignorance of his euer hauing deposed any „such things, required witnesses, &c. where I say, we consider this, we may „conclude, they were very little satisfyed, of the Truth of his Depositions, „Which is one good effect of these Writings I assure you, we will make no

difficulty

„difficulty to own what we haue all along alleadged, that *Oates* neuer was at „*Madrid*, nor *Paris*: that he was not in *London* in *April*, or *May* 1678. nor Mr. *Ire-*„*land* after the middle of *Augst*, till the 14. of *September* following. We will not „expect you should produce Witnesses to proue, that these things had been sayd „by the Catholicks at their seueral *Trials*: Nor question the sincerity of our „Prints; when those Managers refused to stand to these Printed by publicke „Authority. Truth stands not in need of disingenuous, & vnworthy shifts, & „which whereseoeuer they are found, we may be certain they are vied only to „hood wink Iustice, & oppresse Innocency: & conclude, that cause is crippled, „& will not walk far, which moues only on such Crutches.

FINIS.

ATTESTATION A.

Of the Lord Arch-Bishop *of* Tuam. *That* M. Oates *neuer was at* Madrid. *And concerning Sir* William Godolphin.

„BE it known vnto all Persons of what degree soeuer, that I *Iames Lynch* D. „D, & Arch-Bishop of *Tuam* hauing been desired by seuerall, aswell *Roman* „*Catholicks*, as *Protestants*, to declare what I know concerning *Mr. Titus Oates*, „or *Titus Ambrose* his Person, or his hauing been in *Madrid*; & also concerning „my acquaintance with the Ryght Honourable Sir *William Godolphin*, Embassa-„dor from the most serene K. of *Great Brittain* &c. in this court: haue thought fit, „for their tru information, & of all others, whom it may concern to *protest*, & „*declare* by this writing signed by my hand, as followeth.

„That I do not know, nor euer saw *Mr. Titus Oates*, or *Titus Ambrose*, (for both „which appellations the same person hath named himself by) & *do not beleiue*, „*that euer he was in Madrid*, for that hauing made diligent enquiry to know, „whither he was, or not, by the meanes of both *English*, *Irish*, & *Scotch* residing „here, I could neuer vnderstand that the sayd *Titus* came neerer to *Madrid*, then „*Valladolid*, which are about 100. miles asunder) where he liued in S. *Alban's* „*Colledge* fiue months, viz from the first of *Iune* to the 30. of *Octobre* 1677. with-„out sleeping one nyght out of the same, as I am informed, by the *testimony* „of *graue*, & *Religious Persons*, both *Churchmen*, & *Seculars*, & particularly of the „*Rector* of that *Colledge*, & others; who were dayly *conuersant* with him, during „his aboad there. Moreouer that I verily beleiue, if the sayd *Titus* had come

to *Madrid*, he would not haue omitted to visit me, for that he had by Letter from *Valladolid* pretended to my assistance towards the conferring on him *holy orders*, which I could not allow of, *by reason of the very ill Character I had receiued of his life, & manners*, which afterwards caused his *expulsion* out of that *Colledge*.

Likewise I do *Protest*, & *declare* that although I doe know the most Excellent Lord Sir *Will Godolphin*, his Majesty's Embassadr. in this court, yet *I neuer had any intimate Communication, or freindship with him: nor euer made vnto, or heard from the sayd Embass. any publick, or priuate discourse concerning any religious matter whatsoeuer, nor concerning the Government, or state of affayres in* England, Ireland, *or* Scotland, *or concerning any chang made, or to be made in the Government there of, nor concerning any office to be exercised by him*, the sayd *Embass. in* England: & that I neuer receiued from any Person, any *Letter*, or *paper* whatsoeuer directed vnto, or intended for the sayd *Embass.*

All which I do declare by my *Consecration*, *& ex abundanti*, *per sancta Dei Euangelia*, to be tru, & am ready to confirm the same by any *oath*, & *solemn manner*, & before any *Publick*, & *Competent Authority*, when euer the same shall be required of me. In witnesse whereof I haue here vnto set my hand, & seal. This 10. day of February in the year of our Lord 1679. according to the new stile. Place ✠ of the seal. *Iames Lynch Arch-Bishop of Tuam.* The Arch. Bishop of *Tuam* did sign & seal this paper in the presence of *William Cooke*, *George Walker*, *Dn. Moulin*, *Dauid Blake*, *Francis Archer*, *Theodosa O-Rorque*, *Dauid White*.

I *Iulian Hidalgo Aluarez* seruant of his *Catholick Majesty Charles II.* K. of Spaine, & publick *Notary* of *Cuenca*, & its Territory, do testify that on the day vnder written, in my presence, & before the *witnesses* vnder written the most Illustrious Lord *Iames Lynch* D. D. & Arch-Bishop of *Tuam*, residing at present in this of *Cuenca*, whom I testify, that I know, his Lordship sayd, & declared, & expresst that this Paper in *English*, is a tru copy of the *Original* made by his Grace at *Madrid*, in presence of the *witnesses* aboue named. And for greater Confirmation, in my presence, & of the *witnesses* following, he again declared, & ratifyed the *same*, & all its *particular contents*. Witnesses *Iohn Hiacinthus de Velasco*, *Antony Lopez*, & *Peter Aluarez Hidalgo*, *Citizens* of *Cuenca*. Made on the 6. of *April*, 1679. *Iulian Hidalgo*.

We vnder-written *Notarys* of the Citty of *Cuenca*, do *testify*, that *Iulian Hidalgo Aluarez*, who hath signed this *paper*, is a *Publick Notary* of this Citty, whose *Acts*, *writings* & *Instruments* are held for *authenticall*, & of *credit*. Made at *Cuenca* 6. of *April* 1679. *Antony de Sepulueda*, *Blas Lopez de Haro*, *Martin Gomez*.

ATTES-

ATTESTATION D.

Of Richard Duelly: that Oates never was at Madrid, never saw my Lord of Tuam; & of his behaviour at Valladolid.

I *Richard Duelly* of *Loughreagh* in the County of *Gallaway* in the Kingdom of *Ireland*, at present Resident in *Madrid*; do declare as followeth. That having liued in *Valladolid* about three yeares, & particularly throughout the whole year of our Lord 1677. I was there very *intimately acquainted* with Mr. *Titus Oates*, who commonly past there vnder the name of *Titus Ambrose*, & that I know his hand very well, & haue seen seuerall papers signed by himself, sometimes with the name of *Titus Ambrose*, & sometimes of *Titus Oates*. And that the sayd *Oates* came to the sayd *City* directly from *Bilbao*, & immediatly entred into the *Colledge* of *S. Alban* on the 1. of *June* 1677. where he remained till 30. of *October* following on which day he was expelled & returned directly to *Bilbao*, where he arriued without turning out of the ordinary road between that place & *Valladolid*, which I know by relation of the *Muleteers*, that accompanyed him, & his own *Letters* written back on his arriuall at *Bilbao*, giuing account of this *Iourny*. And that I know he neuer came to *Madrid*, hauing been almost dayly conuersant with him, during his residence in *Valladolid*: in which time he was wont to expresse great *resentments* at the course of study, he had vndertaken, complaining exceedingly of the *strict obseruances*, & *discipline* of the sayd *Colledge*, & of the *retyred manner* of *liuing* there, which he was not *able* to *endure*: & also that he was not *preferred* before the rest of the *Collegians* by seuerall *exemptions*, which he pretended to, by reason of his *age*, & *aduances in learning*, as he thought, & especially of his great *preferments*, which he sayd he had left in the *Church* of *England*.

Moreouer I declare, that I know very well the most Reuerend Doctor *Iames Lynch* Arch-Bishop of *Tuam*, & that his Lordship was not at *Valladolid*, any part of the time of *Mr. Oates* his being there: for that hauing all that time communication with his grace by *Letters*, I was acquainted with all his *motions*, & could not but haue known it, if he had come to *Valladolid*, or had any personall meeting with Mr. *Oates*, I neuer heard of, & am well assured was not possible during *Mr. Oates* his being in *Spain*, my constant *Correspondence* with the one, & the other enabling me to know that they neuer came together, all that time. Likewise I do declare, that I haue seen the most Excellent Lord *Sir Will. Godolphin*, his Majesty's *Ambassadour* in this court of *Madrid*, but

, that I neuer had any *communication*, or *Speech* with his Excell. in all my life.

, To the truth of all which aboue ſayd, I do voluntariy ſwear *in verbo Sacerdotis*, & by the *Holy Ghoſpel*, & will *Confirme* the ſame in any other *ſolemne manner*, & before any *publick authority*, *Tribunall*, or *Court* of *Iuſtice* in *England* or *Spaine*, whereunto I may be called. Witneſſe my hand this 10. *February* 1679. new ſtile. *Richard Duelly*. For the ſeal †. Witneſſe beſides thoſe of the other Attestation, *Peter Leuet*. this Depoſition is atteſted by *Iulian Hidalgo Aluarez*: & his *Atteſtation* confirmed by *by Blas Lopez de Haro*, *Ant. de Sepulueda*, & *Ferdinando Chillon y Barea*.

ATTESTATIONS C.

Of many Jeſuits. That many Ieſuits neuer ſigned any Letter, or Patents with any ſuperiour. Nor euer was any ſuch cypher as he mentions, nor a Σ. in any of their Generals ſeale.

, WHere as M. *Titus Oates* page 2. of his Narratiue art. 3. ſays, that twelue Miſſioners were ſent into Spain by *Richard Ashby*, *R. Petres*, *Nic. Blundel*, & *Ch. Peters*, as appeared by their *Patents*: & whereas p. 1. §. 1. & p. 4. §. 7. & p. 5. § 9. & p. 15. §. 23. & 24. & p. 36. § 56. & elſwhere, he ſpeakes of ſeuerall *Letters*, whereof each was from ſome ſuperior of the *Ieſuits*, ſigned by him, & by ſeuerall others jointly.

, We whoſe names are ſubſcribed to the originall deed do call God to witneſſe, that it nether is, nor euer was the cuſtom of the *Society of Ieſus* ſince its ſettlement, to ſign more then one perſon, any *deed*, ether *Patents*, or *Letters*. And that none euer ſign any ſuch thing with the *Superiour*.

, And whereas p. 28. §. 40. & p. 33. §. 51. & p. 34. §. 52. & p. 38. §. 60. & p. 42. §. 62. & p. 46. §. 67. & elſewhere, he ſpeakes of a *Cypher* vſed by *Ieſuits*, in which 48. ſignifyes the King, 365. *Weſtminſter*, 440. *Windſore*, 666. *London*, Barly broth *the houſe of Commons*, mum & chocolate *the houſe of Lords*, magpyes *the Biſhops*, I H S, *Ieſuits* &c.

, We do in a like manner declare in the Preſence of *Almighty God* to all men, that we neuer heard of any ſuch *Cypher* before the *Narratiue* appeared; & that we are moſt certain there neuer was any ſuch vſed by *Ieſuits*. And to confirm this, we appeale to that, which, with other *Papers*, was taken in the Chambers of Mr. *Whitebreade*, & Mr. *Mico*.

, And where in the tryal of Mr. *Coleman* p. 27. he ſays, that the Inſcription

of

, of the *seal* of the *General*, of the *Iesuits*, is I. H M. we declare as aboue; that , there neuer was a M. in any *seal* that euer we yet saw of the sayd *General*. For , a confirmation of this we appeal to some *Patents*, & *Letters* of his, found in the , Chambers aboue sayd.

, In testimony of the truth of these our Protestations, we haue set our hands , to this Attestation.

	M.	K.	I.	F.	I,	W.
Sigilli † Provincialis	R:	S.	W.	M.	H.	W.
	C.	B.	E.	N.	A.	H.

ATTESTATION D.

Of the Citty of S. Omers: *that* Oates *was not in England during the* Congregation.

, WE the *Mayer*, & Sheriffs of the Citty of *S. Omers*, being surprized at the , the report, that the *English Fathers* residing with vs, had about the be- , ginning of the present year (by the *negociation* of one *Titus Oates* in *France*, & , *England*) contriued & plotted a *wicked Bloody Treason* against their *Natural Lord*, , the most excellent King of *Great Brittain*, & being the more amazed at it, since , they had giuen through a long series of yeares a rare example amongst vs, , not only of *Learning*, & *Piety* in particular, but *Obedience* in general to all *Ciuil* , *Magistrates* & *Gouvernours*, a thing which makes the whole *Society of Iesus* hyghly , *respected*, & *esteemed* by most of the *Christian Princes* of the *World*: we say, that , being surprized at this *report*, we took (as far, as we could the *Examination* of , the matter into hand, & therefore *certify*, That it hath appeared to vs, by the , *Oaths* of seuerall of the *best*, & *antientest schollers* of that *Seminary* (the whole , *Colledge* hauing offred to make the same Oath) that the sayd *Titus Oates* was not , only effectiuely in the sayd *Seminary* at the end of *April*, & beginning of *May* , 1678. but did constantly reside there, from the 10. of *December* 1677. to the , 23. of *Iune* following, without euer being absent from thence, except one nyght , in *Ianuary*, at which time he was at *Watten*, two leagues distant from vs. The , sayd *Deponents* also haue alleadged as a reason of this their knowledge, that , they lodged, conuersed, drank, & eate with the sayd *Oates* in the sayd *Seminary*, , all that while, he being at a *distinct table* alone, & did particularly take notice, , that he was there in *April*, & *May*, as aboue sayd, as hauing seen him at that , time constantly performe the office of *Reader* in the *Sodality* of the *Students* in

, the

, the ſayd *Seminary*, & as being preſent at the departure of one *Killenberk*, alias , *Poole*, an *Engliſh Scholler*, who went from this Citty the fifth day of the , ſayd month of *May* now *laſt*, to take his Journey into *England*. In witneſſe , whereof we haue cauſed the ſeal of the ſayd *Citty* to be hereunto put: this 28. , of *December* 1678.

Loco † Sigilli. *I. Hamon.*

ATTESTATION E.

Of the Ieſuits *of the* Seminary *of* S. Omers. *That all, that* Oates *Charges them with, in general or particular, is falſe.*

, WHereas M. *Titus Oates* in his *Narrative*, Articles 9. 11. 12. 13. 15. 18. , 19. 21. 22. 24. 25. 26. 27. 39 50. 74. 77. charges the Fathers of , this *Seminary*, in general, or ſome of them in particular, as F. *T. S. Richard* , *Aſhby*, N. B. & G. C. with hauing receiued *Letters*, or ſent them, ſigned by one or , many *Ieſuits* containing *treaſonable matters*, as *killing the K. or the D. & changing* , *the Gouernment* ether by *tumults* from within, or *ſuccour* from without the *King-* , *dom*: we hauing examined ſeriouſly this charge, declare vpon *Oath*, *jointly*, & , *ſeuerally*, that the *charge* is *falſe* in the *whole* & in *euery part of it*. And we more- , ouer *declare* that it is vnheard of amongſt vs, that others ſhould ſigne *Letters* , with their *Superiors*, as is ſayd in the *articles* 1. 7. 9. 11 & others.

, And whereas in the *articles* 4. 17. 18. 23 25. 36. 46. 56. accuſes the *Fathers* , *Maſters*, & *Lay brothers*, of the ſayd *Engliſh Seminary* in *general*, & ſome of them , in *particular*, viz, T. S. *Richard Aſhby*, E. N. E. H. G. B. C. P. & *George Walker*, , of hauing jointly, or ſeuerally written, ſigned, ſealed, ſent, or carryed *Letters* , containing *Treaſonable things*, as of *killing the K. or D. changing the Gouernment*, , &c. We the ſayd *Ieſuits*, hauing ſeriouſly examined each particular point of , this charg, do *proteſt* in the *preſence of Almighty God*, that the whole & each point , of the *charg* againſt them, or each of them, is *falſe* And they adde that be- , ſides being *Knaues*, had they deſigned ſuch things, they muſt haue been *fooles*, , & *Madmen* in writing them in plain termes for ſo long together: ſeing any one , of thoſe many *Letters* intercepted, would haue conuinced them of *Treaſon*.

, And whereas in the Articles 28. 35. 61. 63. he *accuſes* the *Fathers Richard* , *Aſhby*, *N. B.* & *E. N.* to haue aſſiſted at *Conſults* or *Conferences*, or to haue rela- , ted the *reſolution of them*, in which were *debated*, & *concluded treaſonable matters*, , as of *making away the King's ſacred Perſon*, by *Poyſon*, *ſhooting* or *ſtabbing*, by *chan-* , *ging the Gouernment*, by *rayſing the ſubjects in England*, or *his other Dominions*, or

, *ayde*

, ayde of Foreign Princes or Prince: The ſayd fathers hauing conſidered the horrible
, crimes, with which they are charged, declare by Oath in the preſence of God, that
, they neuer were preſent at any Meeting, Conſult, Congregation, or Aſſembly, nor
, euer heard, or ſpoke of any, where any Propoſition was made, of ſuch a horrid
, Nature. And as for the Congregation, which he calls a Conſult, held at London the
, 24. & 26. of April ſt. v. of which he ſpeakes Art. 28. they declare it was a
, Prouincial Congregation, which euery three yeares they hold: that not one of
, their Seminar aſſiſted at it, Richard Ashby being hindred by ſickneſſe, & the reſt
, not capable to enter into it, for want of Antiquity of the order. And whereas
, Titus Oates hath often ſworn, that he was preſent at it, we declare it is notorious
, to the Whole Seminary, conſiſting of 200. perſons, that he neuer ſtirred from
, S. Omers all that time, as hath been depoſed by many, who conuerſt with him
, there all that time.

, And whereas the ſayd Oates in the Articles 12. 16. 20. 29. & 70. accuſes the
, ſayd Fathers, & ſome of them in particular, as Richard Ashby, E. N. N. B. C. P.
, & G C. to haue ſpoken, or heard words, made ſermons, or held diſcourſe injurious to his
, Majeſty, or his R. H. intimating an intention, or deſign, to attempt vpon the Perſon
, of both, or either of them: & alter the Religion or Gouernment by force, and violence,
, or to derogate from the iuſt rights of either. We, the ſayd Fathers, do proteſt in the
, preſence of God, & ſweare, that we neuer ſpoke ſuch words made ſuch ſermons, held
, ſuch diſcourſe, or took any reſolution, or deliberated about changing either ſtate or
, Church by force, or Violence.

, And whereas Oates Art. 30. ſays or inſinuates, that F. Richard Ashby was
, preſent, when the death of him, who put into English th: Ieſuits morals, of D.
, Stillingfleet, & of Poole the Authour of Synopſis Criticorum, was reſolued: as alſo
, charges him with bringing into England inſtructions to procure the death of the
, Biſhop of Hereford. The ſayd Richard Ashby proteſts in the preſence of God, that he
, neuer aſſiſted at any ſuch bloudy deliberation, nor euer brought any ſuch inſtruc-
, ons, or Memorials into England.

, The ſayd Fathers, Maſters & Lay Brothers declare that they omit in this Affidauit
, the crimes charged on F. Robert Bret, F. Ant. P. & F. T. Fer. in the ſayd Nara-
, tiue, the firſt being dead, & the other two remoued from this Seminary, when
, this Declaration was demanded of vs.

, We do in alike manner declare, that if there be any other thing charged vpon
, them in the ſayd Narratiue, not ſpecifyed here, it is omitted meerely by ouerſight;
, & not for any truth contained in the Accuſations, what euer they be: & we
, hope, that Oates being clerely Perjured in ſo many points, will find no credit in the
, reſt.

Th. Stap.

Th. Stap.	W. P.	I. C.
Richard Ashby	E. H.	W. C.
E. N.	C. P.	W. W.
N. B.	W. C.	T. R.
Ant. Selosse	F. W.	George Walker

ATTESTATION. E.

Of the Rector of Watten. *That* Oates *was not at the* Congregation, *His behauiour at* S. Omers. *& causes of his* dismission. *About the* Letters *to the* Emperour's court, *&c.*

, BE it known to all men: that R. F. *Fran. Wil. Rector* of the *Nouitiat* of the , *English Prouince* at *Watten* in the *Country of Flandres*, appeared before vs, the , *Bayly*, & *Sheriffs* of its *Preuosté*, the day of the date of this *deed declaring* he was , the man named in seueral parts of the *Narratiue* of *Titus Oates*, *deposed* vpon , *Oath* what follows.

, To the *contents* of the 17. *Article*, that he neuer held *correspondence* with the , *Emperour's Confessor*, or any *other* in that *Court*: That he neuer *read*, *saw*, *writ*, , *sent*, or *consented* to any *Letter* directed to any *Person* in the *Imperial court* & is , fully *perswaded* there neuer was any such *Letter* written, it being flatly contrary , to the *practice* of the *Society*, to write such *Letters*; or *meddle* with such *intrigues* , of *state*.

, To the *contents* of the 27. & 28. *Articles*, concerning the *Congregation*, he , *declares* in a like manner, that he began his *iourny* from *Watten* for *London*, on the , 14. *April*, that on the 30. *April* he left *London*, & arriued back at *Watten* on , the 5. of *May* following. That he went in *Company* of R. F. W. M. *Rector* , of *Gant*, & met R. F. *I. W. Rector* of *Liege* at *London*, he having taken his way , by *Holland*. Which three are all, who came from *beyond sea*, to the *Congregation*. , And he *declares* vpon *Oath*; that during all those 21. days of his absence from , *Watten*, he *neuer saw Titus Oates*; by *sea*, or *land*, on the *way* or at *Towne*: for as , for the other persons named in the *Narratiue* to haue come ouer, viz, *Titus* , *Oates*, Sir *I Warner*, Sir *Robert Bret*, Sir *Th. Preston*, *Baronets*, M. *Neuil*, & M. , *Pool*, is is certain none of them came ouer, as appeares by the *Attestations* of the , seueral *houses*, whete they *resided*. For Sir I. W. remained at *Watten Vice Master* , of *Nouices* during the *absence* of the *Deponent*, where four times a *week* he made , *Exhortations*, or *spirituall Lessons* to the *Nouices*: & directed the *Workmen* in a *repa-*

ration

, *ration* of a *building* there. ſir T. P. ſtayd at *Liege*, & ſir *Rob. Bret.* at *S. Omers.*

, Moreouer he declares, that the *Congregation* met only on two days, the 24.
, & 26 of *April*: & that was nether at the *white horſe Tauern*, nor any other *place*
, in the *ſtrand*: that it neuer diuided into *clubs*, or *Companys* nether was there euer
, any *propoſition* made of *Diuiding* in that *nature*.

, To the contents of the 38. Art. he ſays in a like manner vpon *Oath*, that
, during the ſeuen yeares of his *Rectorship* at *Watten*, no *Miſſioner* deſigned for
, *Holland* came to that *houſe*: that it appeares by the *day-book* of the *houſe*, that on
, the 31. of *Iuly* 1678. not one *ſtranger* lodged at *Watten*: that at that time,
, Mr. *White*, was at *Liege* on the borders of *Germany*, as can be proued by *Letters*
, dated thence, which are to be ſeen at *Watten*, yet *Oates* ſweares Mr. *White*
, was then at *S. Omers*, which two places, *Liege* & *S. Omers*, are 50. *leagues*, or 150.
, *miles* aſunder.

, The *Deponent* doth *declare* in *general*, that the *English Ieſuits* neuer *treated* or
, *deliberated* about any *matters of ſtate* or any *conſpiracys*, & had he perceiued any
, ſuch thing, he would neuer haue entred amongſt them. That *Titus Oates* could
, neuer be employed by them in any buſineſſe: he being vnknown to them till
, the year 1677. that then he was receiued as a meer *Neophit*, without any *Lan-*
, *guage* but his *Mother-Tongue*, & a *little Latin*: wherefore they ſent him to *Valla-*
, *dolid*. That althô he gaue ſo little *ſatisfaction* there, that he was turned away
, after about four months ſtay, yet by his *importunity*, & *promiſes* of *amend-*
, *ment* he got admittance into the *Seminary* at *S. Omers*, where he was put to *ſtudy*
, amongſt the *Rhetoritians*. That within a fortnyght after his ſetling there, he was
, found to be of a *bad*, & *hypocondriacal humour*, *raſh*, *indiſcreet*, *turbulent* & *vindicatiue*,
, a great *flatterer*, *boaſter* & *Lyer*. Jn ſo much as ſome reflecting on his little *Deuo-*
, *tion*, & *bold* & *inquiſitiue humour*, *ſuſpected* him to be ſent as a *ſpy* by ſome *enemy* to
, *Religion*. His greateſt *freinds* thought him to be but half a *Catholick*, all *ſuſpected*
, in him a *ſecret auerſion to Monarchicall Gouernment*, *& to the Royal family of England*;
, for which he being *reprehended* by the *Deponent*, he *excuſed* it by *alleadging* his *bree-*
, *ding* amongſt the *Puritans*. All which this *Deponent* knows to be certainly *true*,
, as hauing been of the *Conſult*, when M. *Whitebread* propoſed his *admiſsion* into
, the *Society*: in which it was *reſolued* to *diſmiſſe him*, as being nether a *good Chriſti-*
, *an* to *God*, nor a *good ſubject* to his *King*. That the *Deponent* writ to Mr. *Ireland*,
, to *acquaint* Mr. *Keynes*, Mr. *Fenwick*, & others, to haue care of *dealing* with him,
, becauſe of his *murmurations*, *calumnyes*, & *threates*: & of *ſpyght*, & *deſire* of *Reuenge*.
, (By which any one may gueſſe how probable it is, he ſhould be ſo intimate
, with all thoſe *Ieſuits*, after his return to *London*.)

, The ſame day appeared before vs R. F. *William Sanky*, alias *Dichfeild*, named

, in the 17. *Article* of the *Narratiue*, as joying with the *Rector*, & Sir I. W. to find , a *Letter* to the *Confessor* of the *Emperour*. Who *deposed* vpon *oath*, that he neuer *saw*, , nor *heard* of any such *Letter*: nor euer held any *Correspondence* with the sayd *Con-* , *fessor*, or any other *Person*, or *Persons* of the *Imperial Court*.

, In witnesse of this, we haue ordred this *deed* to be signed by our *Greffier*, & , *sealed* with the *seale* of our *Lordship* & *Preuoste*. This 27. of *October* 1679.

Loco † Sigilli. DE LA FOSSE.

ATTESTATIONS G. *Of Mr.* Stange.

Concerning tumults *in* Scotland, Burnings *of* London, *&c.*

, WHereas *Titus Oates* in his *Narratiue*, through many §§. most falsly, & , injuriously *slanders* me, *Richard Strange*, of many *treasonable*, & *horrid* , *Proceedings*, in *vindication* of my *Innocency* from them all, I do by these in the , *sight of God*, & vpon the *word* of a *Preist*, & *Religious man*, & by all that is *sacred*, , *testify*, & *assert* that nether in the *generality* of them, nor in any one *Particular*, , there is not one tru *word*, much lesse *Deposition*: & I take it vpon my *Saluation*, , that I neuer *treated* with the sayd *Titus Oates* in all my life about any *Matters* of , such a *Nature*.

, And to descend to *Particulars*: whereas he says §. 1. that I. *Ric. Strange* writ , a *Letter* to F. *Swiman*, or *Sweeteman* in *Spain*, about the *embroyling* of *Scotland*, , & sending some thither for that end: I call *God* to *witnesse*, there is not one , word tru, As nether in the 4 §. where he *deposes*, that the *Prouincial* of *New-* , *Castile* writ to F. I. K. & me, that if the *King* could be *dispatcht*, we should haue , 10000. l. for our paines. As also what is contained in the former §. 7. of , which, as to the one, or the other, or any part of them, not one *word* of *Truth*.

, Item, what he *deposes* §. 11. of a *Letter* sent by me the sayd *R. Str.* & others , of the *Society* at *London*, to those at *S. Omers* about *stirring* vp the *Presbiterians* , in *Scotland*, & all the other *Riff Raff*, of that §. is as false, as any thing the *Deuil* , euer spoke.

, Item, what he *deposes* in the 9. §. of a *Letter* writ by me, & others, of an , intent to *stab* the *King* at *Whitehall* to the FF. at *S. Omers*: or by a *Physitian* to , *Poyson* him: & what he writes §. 13. of another *Letter* sent to *S. Omers*, for F. , *Leshee*, about aduancing, & designing the *Death* of the K & his *R. H.*

, Item, what he *deposes*, §§. 34. & 49. so long, & lowd with *Lyes*, about the , *burning* of *London*, & *Southwarke*, by the sayd *Ric. Str.* what *hand* he had in it, & what

what *booty*, & *plunder* he made in it: which none will beleiue, but ſuch as are as great *fooles*, as himſelf. In *diſclaim* of all theſe *damnable calumnyes*, I *appeal* to the God of *truth*, & *ſubſcribe* my *name* At *Gant* 24. *November* 1679.

Richard Strange.

ATTESTATION. H. *Of* Liege
That Sir Th. Preſton *ſtirred not thence.*

WE, the *Eſchenins* of the *Hygh court* of *Iuſtice* of his moſt ſerene *Hyghneſſe*, in the *City* & *Country* of *Liege*, To all thoſe, to whom theſe preſents ſhall come, *greeting*. We do *certify*, & *atteſt*, That a *Petition* being preſented to vs in our ordinary *Conſiſtory*, in the *Palace* of his ſayd *Hyghneſſe*, on the behalfe of Sir *Thomas Preſton Knyght*, & *Baronet*, reſiding at the *English Colledge* of this *City*, that whereas the ſayd Sir *Th. Preſton* during the greateſt part of the *yeare* 1678. & more eſpecially in the *months* of *March*, *April*, *May*, & *Iune*, did conſtantly *reſide* in the ſayd *Colledge*, he, the ſayd Sir *Th. Preſton* hauing petitioned, that we in *fauour* of the *Truth*, would hear a great many *witneſſes*, which he had to produce, we condeſcended vnto his ſayd *Petition* as *reaſonable* & *iuſt*, & haue accordingly heard vpon *Oath* fourteen *Creditable Perſons*, who haue all vnanimouſly, vpon their reſpectiue *Oaths declared*, & *atteſted* that the ſayd Sir *Th. Preſton Knyght*, & *Baronet* did *reſide* all the time aforeſayd, at the *Colledge* aforeſayd, & particularly in the *months* of *March*, *April*, *May*, & *Iune*, in the yeare 1678. & that he was not *abſent* ſo much as one *nyght* during the ſayd time: & they further haue *atteſted* that they knew this to be *tru* in that they reſided all in the ſayd *Colledge*, & there *ſaw*, & *conuerſt* dayly with him. Giuen at our *Court* of *Iuſtice* this 28. of *March* 1679.

Loco † Sigilli — By order of the *Hygh Court* of *Iuſtice* aboue ſayd
DE BERNIMOLIM per BONHOMME.

A like *certificate* came from *Watten*, ſhewing that Sir *Iohn Warner* neuer ſtird thence, during the time of the *Congregation*. It is ſigned by ten *Perſons*. The ſame is alſo contained in the Atteſt. F.

ATTESTATION I.
That I. W. went by Holland *into* England.

THE year of our Lord 1679. on the 1. day of *April*, at the *requeſt* of I. W. *Ieſuit* there appeared before me *Daniel Guyot*, Notary of this town of Antwerpe, *Michaël Knobbaert* ſtationer, & *Alexander Goetiers*, both *Citizens*,

residing in this *Citty*, known to me, the sayd *Notary* in the presence of the *Witnesses* vnderwritten, who sayd & deposed vpon their *Oaths*, that they were *present*, & *saw* the sayd I. W. in seculat cloaths, take shipping on the 19. day of *April* of the last yeare 1678. in the *ordinary boat* of the *Hague*, *William Cornelissen* being *Master* of it, to passe thence into *England*. And in testimony of this Truth, the sayd *Deponents* desired me to giue this *Act* in *due forme*. Which was done & past in *Antwerpe* in the Presence of *Ioseph vander Cruissen Notary*, & *Henry Paimaert*, as Witnesses. And the *Deponents* signed the *Note* of this *Act* in the *Register* of my *office*. Witnesse my hand & Manuall *signe*.

D. Gvyot, Notary.

Obseruation. *Oates* in his *Narratiue* calls this Father, *Iohn Warren*. He mistakes in the *name*, but this *Attestation* concernes the *Person* he meanes, viz, the *Rector* of *Liege*.

ATTESTATION K.
Of Thomas Fermer.

WHereas Mr. *Titus Oates* in the 4. Art. of his *Narrat.* says that he saw at *Valladolid* certain *treasonable Letters* sent thither by the *Fathers* of *S. Omer*, & by *me* with the rest dated on the 10. of *Iune* 1677. I call *God* to *Witnesse*, I neuer *signed* any such *Letters*, nor *heard* of them, till the *Narratiue* appeared: And that I was not then, nor had been in the seuen forgoing yeares, at *S. Omers*.

And whereas in the 16. *Art.* he says, that I. & E. N spoke *treasonable* words to him, in the *Library*. I do in a like manner protest, that I do not remember, that we three euer met in that place: but I am certain I neuer *spoke* any such words, or *word*.

And whereas in the 17. *Art.* he names me, as Ioyning with others in a Letter sent to the *Emperour's Confessor*, containing seuerall *Malicious* & *Traiterous Reflections*, on the *King's intentions* to the *Confederates*. I in a like manner *protest* in the *presence* of *Almighty God*, that I neuer writ, or *concurred* to the *writing* of any such *Letter*, & neuer *heard* of any such thing, till the *Narratiue* was made Publicke. *Witnesse* my hand. T. F.

ATTESTATION L. *Of* Valladolid.
That Oates *neuer was at* Madrid.

I *Ioseph Morales* Notary Royal, & *Burgesse* of the *Citty* of *Valladolid* do *testify*, that on the day vnderwritten, R F. *Manuël Calatayud Rector* of the *Colledge* of *S. Alban*, & R. F. *Domingo Ramos Procurator* of the sayd *Colledge* came before me,

me, & vpon *Oath declared* in *due forme*, that it is certainly tru, that the named *Titus Ambroſe*, aliàs *Oates*, came to the ſayd Colledge, on the firſt day of *Iune*, 1677. betwixt 4 & fiue in the *Euening*, as appeared by the day *book* of the *Colledge*, & from that day till *Saturday*, the 30. of *October*, he neuer paſt one *nyght* out of it. They ſayd that he was of a *Low ſtature*, *thick ſhouldred*, *Brownish hayr*, his *beard* more *reddish* then his *head*, about thirty yeares old. At their requeſt I haue giuen this *Teſtimony* in *Valladolid* 20. of *December* 1678. And they *declared* that they had giuen an other *Declaration* to the ſame *Purpoſe*.

Signed *Manuël* de *Calatayned*. *Domingo Ramos*. In *Teſtimony* of *Truth* *Ioſeph Morales*.

And three other Notarys *Pedro de Lemora*, *Iuan Mir Martinez*, & *Gaſpar Rodriguez de Los Rios*, teſtify that *Ioſeph Morales* is a Publicke Notary.

ATTESTATION M.

Of a Muleman.

ON the ſame day, *Iuan de Sandobal* a *Muleman depoſed* vpon *Oath* before the ſame *Notary*, that he accompanyed *Oates* from *Valladolid* to *Bilbao*, where he arriued on the 3. of *Nouember*. He mentions ſeuerall *pranks* of *Oates* vpon the way. This *Oath* is *atteſted* by the ſame *Notary*.

ATTESTATION N.

Of Bilbao Marchants.

IN the town of *Bilbao* on the 2. of *Ianuary* 1679 *ſtilo nouo*, came before me, *Iuan Baptiſta de Aſturiazaſa*, Notary of the ſayd town, *Edward Sal*, *Michaël Hore*, & *Iohn Grate reſiding* in it: & vpon *Oath*, which they voluntarily made, they *ſayd*, & *declared*, that they *knew Titus Ambroſe* aliàs *Oates*, an *Engliſh man* that he came to this *town* on the 16. of *May* 1677. *new ſtile*, in the *Biſcay Marchant*, *Lucas Roch* being *Maſter* of it: that he ſtayd here about ten days, & then ſet out hence for *Valladolid*, with *Martin de Lorniz Eſpinoſa*, a *Muleman* of this *town*, who vpon his return aſſured vs he had carryed him ſtreyght to that place, & left him in the *Colledge* of *S. Alban*: where they heard he continued till he came back to this place, where he arriued on the 3. of *Nouember* of that ſame year. And lodged in the houſe of *Iohn Grate*, one of the *Deponents*, till he took ſhipping in the *Bilbao Marchant*, *Thomas Richard Maſter*, for *Toſſam*, on the 10. of *Nouember* of the ſame *year*, *ſtilo nouo*.

On

, On the ſame day appeared before me *Martin de Iornix Eſpinoſa*, who vpon , *Oath declared*, he knew the ſayd *Titus Ambroſe*, as having accompanyed him , from this *town* to *Valladolid*, where they arriued on the beginning of *Iune*, & , left him in the *English Colledge* there. That he beleiued *Oates* neuer ſtirred out , of the ſayd *Colleage*, becauſe as often as he paſt that way, he called at the *Colledge*, , & found *Oates* there. That about the end of *Iune* he went with *William Baron*, , & *Michaël Hore*, hence to *Madrid*, & ſtayd with them till the 24. of *Iuly*, & , then on his way home, at *Valladolid* about the end of *Iuly* he found *Oates* , there. And that at the beginning of *November*, going hence to *Valladolid* he , met *Oates* on the road hither, with a *Muleman* of *Valladolid*. The *Deponents* , *declare* they know *Oates* very well, becauſe *Michaël Hore*, & *Iohn Grace* releiued , him with *mony*. And all the *Deponents* ſigned this *Deed*, except *Martin* who , cannot *write*.

, *Edward Sal. Michel Hore*, *Iohn Grace*. I, the *publick* Notarys aboue named, do , *teſtify*, that the *Perſons* aboue named made the ſayd *Oath*.

, *Iuan Baptiſta de Aſturiazaſa*, *Publ. Not.* And two other *Publick* Notarys of the , ſame *town teſtify*, that he is a *publick* Notary. viz: *Franciſco de Galbaruarte*, & , *Antonio de Hoſtend*.

ATTESTATION O. of C. P.

, WHereas *Titus Oates* charges me in the 3. Art. of his *Narratiue* to haue , giuen *Patents* to certain *Miſſioners*, to go into *Spain*: I *declare* in the , *preſence* of *Almighty God*, I nether did it, nor euer had *power* to *giue* or *ſign* , any *Patents*.

, And whereas Art. 4. he *charges* me with ſubſcribeing *treaſonable Letters* to the , *Ieſuits* at *Valladolid* I *declare* in alike manner, I neuer *writ*, or *ſubſcribed* any ſuch , *Letter* to any *Ieſuit*, or *Ieſuits* in *Spain*, or any other who ſoeuer.

, And whereas Art. 20. he charges me to haue ſpoken *treaſonable words*, of , K. *Charles I.* I *declare* in the *preſence* of *Alm. God* to all the *world* I neuer ſayd , any ſuch *word*, & that I neuer had *heard* of any *ſuch thing*, till the *Narratiue* , was *printed*.

, And whereas Art. 17. he ſays I with others ſent a *Letter*, or *Letters*, to the , *Emperour's Confeſſor* to aduiſe him to enforme the *Emperour* of ſome bad *inten-* , *tions* of our *King* towards the *Confederates*: I *declare* I neuer *writ*, nor *heard* of , *writeing* of any *Letter* whatſoeuer, to the *Emperour's Confeſſor* or any *Perſon* in , *Court*. In *witneſſes* whereof I ſet my hand.

O. P.

ATTES-

ATTESTATION P. *Of* W. M.

ALl that concernes that R. F. hath been ſo euidently confuted, & what hath been ſayd in his defence is ſo notoriouſly tru, that I haue not thought it neceſſary, to deſire a *particular Atteſtation* of him, to confirm it. Which otherwiſe he is ready to giue, hauing often *proteſted* all is *falſe*, that is contained againſt him in the *Narratiue*.

ATTESTATION Q. E. N.

ALl that is *charged* vpon E. N. being expreſt in the *General Affidauit* made by the *Ieſuits* of *S. Omers*, & he hauing *ſigned*, & *ſworn* to the *truth* of it, with the reſt, that may ſuffice.

ATTESTATION R. *Of* B. L.

B. L. appearing before the *Bayly*, & *Eſcheuins* of *Watten*, vpon *Oath* made before them *declared*, that he was *accuſed* by *Titus Oates* of *many horrid crimes*, viz, of *conſpiring* againſt the *life*, & *Gouernment* of his *Majeſty*, of *promoting* an *Inſurrection* of *Puritans* in *Scotland*, to haue *written treaſonable Letters* to *Spain*, to haue *ſuborned* a *Ruffian* to *murther* the *King*: to haue *reſolued* in a *Conſult* at the *Whitehorſe-Tauerne* in the *Strand*, the *King's death*, to haue *promiſt* 10. l. to *Oates*, to *kill William Bury*, for *writing* in fauour of the *Oaths*: & that he had plotted with ſome *Irish*, about an *Inſurrection* in *Irland*

The ſayd B. L. vpon his *Oath declares*, that he aſſiſted at the *Congregation* on the 24. & 26. of *April* 1678 that it neuer *met* in the *ſtrand*, That nether *Oates*, nor F. *Ant. Poole*, nor the three *Baronets* Sir *R. Bret*, Sir *I. Warner*, nor Sir *Th. Preſton*, nor the *Fathers* E. N. G. *Gray*, N *Blun.* nor *Iohn Fenwicke* were at it, that there was no *Propoſition* made in it againſt the *honour*, or *life* of his *Majeſty's ſacred Perſon*, or the *Peace* of his *Gouernment*; but only of the *priuate affaires* of the *Society*. That he neuer *heard* of any *conſpiracy* in *Scotland*, or *Irland*: nor euer *correſponded* with any *Perſon*, who writ about them to him. That he neuer *ſpoke* to *Oates* or any other, about *murthering Will. Berry*. In fine he *declares* in alike manner, that hee neuer *writ*, or *receiued* any *Letter*, or *Letters*, to, or from *Spain*, or any other *part* of the *world*, concerning any *attempt* whatſoeuer *made*, or to be *made* vpon his *Majeſty*.

In *teſtimony* of all, & euery part of this *Depoſition*, the *Magiſtrates* of *Watten* cauſed

, caused this to be *signed* by their *Greffier*, & *sealed* with the *seale* of the *Lordship*,
, 27. *October* 1679.

Loco ✠ Sigilli. DE LA FOSSE.

ATTESTATION. S.

Of N. Blundel.

, WHereas *Titus Oates* in his *Narratiue accuses* me N. *Blundel*, in the 14.
, *Art.* of hauing *taught children* in *London seditious Doctrines*, & in the 62.
, 69. 71. & 77. *Articles*, to haue *vndertaken* to *burn Westminster*, & *Wapping*, with
, the *vessells* vpon the *riuer*, as also *Tooly street*, *Barnaby street*, &c. & to that
, intent to haue prepared *fire-balls*, which I called *Teuxbury-mustard-Balls*; And
, in the 72. Art. to haue shewd *Oates* a *Bull* from the *Pope*, by which he *dispo-*
, *sed* of almost all the *Bishopricks*, *Prebendarys*, & *Dignitys* of *England*. And Art. 74.
, *to haue receiued Letters about* commotions *in* Scotland, & Iesuits *sent to promote*
, *them*. And Art. 75. *to haue receiued another*, *about the discouery of the Plot*. I *declare*
, to all the world, in the *presence* of *Almighty God*, that those *accusations* are *false*
, in *whole*, & in *each part*: & vpon *Oath* I *declare*, that I neuer knew in what
, part of the *world Wapping* was situated, till I had enquired about it, since the
, Publishing of this *Narratiue*, finding in it my self *accused* of *designing* to fire it.

N. *BLVNDEL.*

ATTESTATION T.

Of Mr. Irland.

, WHereas Mr. *Oates* on *Munday* the last of *September* 78. produced a
, *Letter* & took his *Oath*, that I writ it from *S. Omers* about the mid-
, dle of *August* before, & the other *witnesse* in *Court*, that he saw me
, in Mr. *Hartcourt's Chamber* in *Dukestreet* about the *later end* of the *same August*. I say,
, that hauing bought a *horse* of one Mr. *Thomas Eccleston* out of *Lancashire*, stan-
, ding at the *Red Lyon* in *Drury-Lane*, on *Saturday* the third of *August*, 1678. about
, two of the clock in the afternoon; hauing paid *Richard* the *Hostler* for the stan-
, ding of my *horse*, in the presence of Mr. *Perkinson Master* of the *Inn* (as I took
, him to be) & Mr. *Fenwick*, I took *horse*, & that nyght came to *Standen* beyond
, *Ware*. *Sunday* the 4 I dined with Sr. *Edward Southcot*, Mr. *Francis Gage*, Mr. *Per-*

sons,

, ſons, Mr. *Hinde* the *Parſon* of the *town*, & other cheife *inhabitants*, inuited by
, my Lord *Aſton*. *Monday* the 5. J went with my Lord, Sir *Edw. Southcot*, Mr.
, *Gage*, & ſeruants, to *S. Albans*, & ioyned Sir *Iohn Southcot*, his *Lady*, *Children*,
, & *Servants*, *at the Bull*, as I take it. *Tueſday* the 6. we lodged at the *Georg* in
, *Northampton*. *Wedneſday* the 7. at the *Bull*, as I take it, at *Couentry*. *Thurſday* the 8.
, we came to *Tixhall*, ſtayd there the 9. 10. 11. & *Tueſday* the 13. leauing my
, *horſe* to haue his *Back* cured by the *ſmith*, I borrowed an other & went with Sir
, *Iohn Southcot*, Sir *Edw.* Mr. *Francis Aſton*, *Children*, & *Seruants*, *Item* my old Lady
, *Aſton* to *Nantwich*, & lodged at the *Lamb*, as I take it. *Wedneſday* the 14. I
, lodged at the *ſtar* in *Holy-well*. *Thurſday* the 15. J came back ouer the Sand, &
, lodged at *Cheſter*, at the Grey-hound, as I take it. *Friday* the 16. came back to
, *Tixhall*, *Saturday* the 17. went vpon my own *horſe* to *Wolverhampton* to ſee two
, *Aunts*, ſtayd there the 18. 19. 20. 21. 22. 23. 24. 25. in that time I ſaw Mr.
, *Purſal*, ſon to Mr. *Purſal*, come from *London* to ſee his *Father*, & *freinds*. *Item*
, Mr. *Charles Gifford* came to ſee his brother *Thomas*, where I lodged, with my
, Aunt *Harewel*. Once I dined at Mr. *Winfords*, where was his Niece, Sir *Iohn*
, *Winfords* daughter. After dinner came two of Elq. *Luſon's daughters*, & others,
, to *play* at *Cards*. *Friday* the 23. I went with Mr. *Windfords* daughter & Niece &c.
, to *Litchfeild*, dined at the *George*, & were ſhew'd the *Minſter* by *Mr. Shirly School-*
, *maſter* of the place, & his *Wife*, their *Kindred*, & returned to *Wolverhampton*.
, *Monday* the 26. J went back to *Tixhal*. *Tueſday* the 27 I was at the *Horſe-race*, at
, *Edginhil*, where Sir H. *Goff*, diſtanced Mr. *Chetwins*. *Wedneſday* the 28. I dined
, at *Bellamour*, inuited by Mr. *Walter Aſton*, with others. *Thurſday*, the 29. at *Tix-*
, *hal Bowling Green* I ſaw Mr. *Chetwin*, ſpoke particularly with Sir *Thomas Whit-*
, *graue*, Mr. *Iohn Powtrel*, & his Brother *William* of *Weſthalam* in *Darbyshire*, Mr.
, *Walter*, & Mr. *Iohn Aſton*, Mr. *Fowler*, & his *Sons*, &c. & that nyght went home
, with Mr. *Heueningham*, & Sir *James Simons*, his *Son-in law*, to *Aſton*, & part of the
, way with Mr. *Draycot*, & one Mr. *Collier*. *Friday* the 30. ſtayd there. *Saturday* the
, 31. I went home with Mr. *Richard Gerard of Hilderſton*. *Sunday* the firſt ſtayd there.
, *Monday* the 2. with him I dined at one Mr. *Cromptons*, with Mr. *Bidle* my Lady
, *Goring's Son-in law*, & through *Stafford*, & *Pantridge* came that nyght to *Boſcobel*.
, *Tueſday* the 3. of *September*, ſtayd there. *Wedneſday* the 4. came again to *Wolver-*
, *hampton*, to my *Aunt* at Mr. *Thomas Giffords*, ſtayd there the 5. & 6. Saturday I
, went back to *Tix-hal*. Sunday the 8 ſtayd there. *Monday* the 9. with Sir *Iohn*
, *Southcot*, my *Lady Children* & *Seruants*, I came to the *Bull*, as I take it, at *Couentry*.
, *Tueſday* the 10. we lodged at the *Altar-ſtone* in *Banbury* *Wedneſday* the 11. I met
, *Robert Hill* Mr. *Benjamin Hinton's* man vpon the *Road*, & ſpoke to him: baited
, at *Alisbury*, & lodged about 11. miles beyond, I haue forgot the town, & Inn.

, *Thurſday* the 12. we bayted at *Kingſton*, & came home to *Meſtham*. *Friday*
, the 13. I ſtayd there, & ſold my *horſe* for 7. l. to Mr. *Iohn Southcot*. *Saturday*
, the 14. I came vpon him, with *William*, Sir *Iohn's* man, to leade him back,
, ſet vp in *Southwarke*, & came ouer to *Somerſet-houſe Stayres*, to my *Lodging* at the
, *White-hart* with the ſayd *William*. This 23. of *December* 1678.

W. Ireland.

ATTESTATION V. *Of* Mr. G. Coni.

Extracted out of a Letter, dated 26. February 1680.

Hond. Sir.

, THough I haue ſeen the *Book* (*Oates's Narratiue*) yet I neuer thought it
, wo th the while, to read *Romances*, at this age. Yet to Comply with
, your deſire, I will giue you a tru, & full *account* of what I know of M *Oates*.
, About the 9. or 10. of *Auguſt* was a *twelue month* I went to wiſh a good iourny
, to two *Gentlemen* of my *acquaintance*, then in *London:* there I found a third *Gent-*
, *leman* alſo of my *acquaintance*, & a *Fourth*, whole face I had neuer ſeen After
, the ordinary ciuilitys, & declaration they had no buſineſſe together, I made
, one of the *Converſation*. The *Diſcourſe* was *common*, & *Innocent:* where this *Fourth*
, *perſon* brought in ſomething out of *ſcripture* concerning the *tribe* of *Benjamin*,
, ſo far from any thing of what was talked of, & deliuered his *notions* with ſo
, ill a *Grace*, that I entertained this *opinion* of him, that he *was a weake*, & *forward*
, *Man*. That *diſcourſe* being ſoon ended, I afterwards learnt, he had been a *Parſon*,
, was turned *Roman Catholick*, had been ſome time at *S Omers*: his name, *Oates*.
, To my knowledge I neuer had heard of the name of *Oates* before, nor ſaw him
, ſince, till

, About the beginning of *September* following, *walking* alone in *Grays-Inn-*
, *Walke* betwixt 11. & 12. this Mr. *Oates* thruſt himſelf alone into my *Company*:
, when hauing giuen the ſame *Character* of himſelf. he fell, in my *Iudgment*, to
, *downright begging*: for *hauing told me, he had loſt* 4. or 500 l. a *year in Benefices*
, for his *Religion*, *what conſiderable Preferments My Lord Bp.* of *London had offred him,*
, *to return to the Ch. of England*: *how he wondred no better Prouiſion was* made in the
, *Roman Church for Perſons ſo well qualified as himſelf. That his Faculty in Preaching was*
, *much taken notice of, his Cheife employ hauing been to preach before the* IVDGES. He
, told me, *he was reduced to that neceſsity, that he was forced ſome times to take ſuch a*
, *Walk inſteed of his dinner: & deſired me of all kindneſs to preferr him to ſome Gentleman*

, to

, *to teach his children : meat, drink, lodging, & 10. l. a year would ſatisfy him. This*,
, hond. Sir *in the preſence of God*, is all I *know* of that Mr. *Oates*, *or any of his name*,
, & *all the times* I euer to my knowledge *ſaw him*, & all the *diſcourſe* I euer had
, with him. You cannot doubt how willing I was to *ridd* my ſelf of ſuch a *Man*,
, who for ought I knew, myght be any thing, as well, as what he repreſented
, himſelf to me, or others, with whom he found more *beleefe*, then with me, or
, a better opinion of his *parts*, & *vertu* : & ſo with the *Ordinary Ciuilitys*, I *diſmiſt*
, *my ſelf of him*. I am Your &c. G. C.

, P.S. I am informed this *Oates ſwore* againſt *Coniers*, that he *manifeſted* his *trea-*
, *ſonable deſign* in *Grays-Inn walks*. Nothing but a *Mad-man* could doe ſo, in *a place*
, of as *Publicke reſort*, as a *Market*.

ATTESTATION X.

Of Ioſeph Forſter.

, WHereas *Titus Oates* in his *Narratiue* art. 10. ſayes hee went to *Paris*, and
, about the 18. of *December* 1677. deliuered there certain letters to *P. Le*
, *Shee* (as hee cals the Confeſſor to the King of *France*) Item art. 29. that hee
, with 8. or 9. others went from S. *Omers* to *London*, and met in Conſult with
, *Mr. Thomas Whitebread* and other *Ieſuits*, and that within 3. or 4. days after hee
, returned to S. *Omers* with the ſaid Fathers who went with him.

, I. *Ioſeph Forſter* haueing been conſtantly Porter of the *English Colledge* at S.
, *Omers* when *T. Oates* arriued there on the 10. of *December* 1677. *ſty. No.* about
, 3. or 4. a clock after Dinnar, and continued in that Office till the 21. of *June*
, 1678. without being abſent (if at al) aboue one half day from the Gate al that
, time, do declare in the preſence of God Almighty, that the ſaid *Titus Oates*
, neuer went out of the Colledge but onely once to *Watten*, where he ſtayed
, onely one night or two at moſt; of which I am moſt certain, becauſe by rea-
, ſon going about the houſe to cal people to the Gate, I frequently met him.
, Moreouer during his aboad at *S. Omers* he ſate alone at a table almoſt oppoſite
, to that where I ſate, and this euery day, except ſome 5. or 6 on which he was
, ſick in the Infirmary, and the two days he was at *Watten*, and I think alſo ſome
, few days whilſt he was in the ſpiritual exerciſes that he came to the ſecond
, Table Al which I declare to be true, vpon my hopes of ſalvation. So the con-
, tents of the 10. and 29. Articles are meer lyes.

, I do in a like manner declare in the preſence of Almighty God that neither
, *Sr. Robert Bret Bart* nor *F. Antony Pool*, nor *F. Edward Neuil* went from the ſaid

, Colledge to *England* vpon Score of the Congregation or *Consult*, as he cals it:
, which I know because I converst with them al thoſe two months *April* and *May*,
, as before and after: wherefore I am certain theſe three, as wel as *T. Oates* were
, at S. *Omers* al the time of the Congregation.

, And I do in a like manner and vpon the ſame Proteſtation of my hopes of
, ſaluation declare that neither the Rector of *Liege* whom *T. Oates* cals *F. Warren*,
, Nor *Sr. Thomas Preſton* euer were in the whole months of *April* or *May* 1678. at
, the ſaid Colledge of *S. Omers* vnleſſe they were inviſible.

, *Item* whereas *T. Oates* from *Art.* 11. to *Art.* 32. of his *Narrative* ſwears he
, ſaw, read, or heard read ſeueral letters of dangerous conſequence, as if he had
, at that time great commerce, familiarity, and intimacy with *F. Richard Ashby*
, then Rector. I declare that by reaſon of my Office of Porter I had dayly
, ſeueral occaſions to go to the ſaid *Rector* to carry him all the letters that came,
, and Acquaint him with al Comers and Goers and ſuch things as happened
, about the Gate, and that generally ſpeaking hee opened the letters which
, I brought in my preſence, and ſent mee to cal thoſe whom they con-
, cerned, but I ſwear hee never called *T. Oates* at leaſt by mee: and that I never
, found or ſaw *Oates* with him in al the frequent viſits, which my Office obliged
, mee to make to the ſaid *Rector*; Nay I was ſo far from perceaueing any familia-
, rity betwixt them, that quite contrary I often heard great complaints againſt
, the ſaid *T. Oates* as that hee was vnfit for that houſe; that his company was
, dangerous among the young ſcholers, and that the Provincial ought to be de-
, ſired to Order his ſpeedy removeal thence: ſome ſaid hee had no more Religion
, then a D g: ſome told him this openly, and ſaid, that hee was either a knave
, or a Fool. Beſides ſometimes hee was heard to hold dangerous diſcourſes of
, Perſons much better then himſelfe, for which hee was once beaten by a ſcholler,
, and often ſeverely reprehended by ſome Superiors. Item that when hee fel out
, with ſome of the Schollers (which by reaſon of his foul mouth and offenſiue
, language hapned very often) hee applyed himſelf to mee to procure him audi-
, ence of *R. F. Rector*. Al which conſidered I leaue to any rational man to iudg
, whether it bee probable that hee had ſuch free acceſſe and general communica-
, tion of letters and buſineſſes, as hee pretends with the Rector. In witneſſe of
, the truth of al theſe things here declared vpon my Oath and in the preſence of
, Almighty God, I ſet my hand.

Ioſeph Forſter.

APPENDIX

APPENDIX

Bedlow's trauels, and Plots.

„ With the leaue of the pretended *Doctor*, I will giue a short, yet tru Ac-
„ count of his Confederate *Bedlow's* journy through *France* & *Spain*,
„ to ailay his Lying Ghost, which walkes about in a false Depositiõ giuen vp
„ during his last sickneſſe, as is reported.

„ He & his Brother acted by turns the Master & the man: & both con-
„ curred to impose on those, whom they cheated: so I shall speak of
„ both.

„ In the summer 1677. he came to Gant; taking the name of My
„ Lord *Newport*: & thence to the *Holland Camp*, at, or neer *Bruges* & cheated Capt.
„ *Floyde* of an Engl ſh horſe. Hé went thence by *Douay* (where he spoke with
„ Dr. *Gage* President of the English Colledge) to *Cambray*, taking the name of
„ My Lord *Cornwallis*, & borrowed of Mr. *Lionel Sheldon*, twelue Pieces. Thence
„ he went to *Paris*, where with the same name he borrowed (as was sayd) 100.
„ pistols of Dr. *Gough* bought very rich Linnen, & bespoke a sute worth 80.
„ pistols of *Groin* an Irish man, dwelling *rue de Seine aux trois Poissons Faubourg S.*
„ *Germain*. Thence he past to *Rouën*, & borrowed twelue pistols of Mr. *Price*
„ Confessor to the English *Nuns* there.

„ Thence he past into *Spain*, & at *Bilbao* taking the name of the Lord *Gerard*,
„ found credit with Mr. *Franklin* for 300. *Doblons*. He past thence to *Salamanca*,
„ where on the 29. *August*, he visited F. *Hierome Lincol*, Rector of the Irish Colled-
„ ge, told him he was going to *Porto Porto* to meet his train, & equipage: with
„ which he expected a *Blew Horse*, which my Lord of *Essex* had giuen him, & he
„ would present to the Duke of *Florence*. That he had some doubts about Reli-
„ gion: which none but his Holinesse should answer. He hired thence Mules
„ for *Porto Porto*, & was aduanced on his way thither as far as *Lamorra*: where he
„ was ouertaken by a *Sergeant* of the Chancery of *Valladolid*, at the request of Mr.
„ *Franklin*, who hauing heard he was a *Cheate*, pursued him, to recouer his mony.

„ The two Brothers were thence conueyghed Prisoners to *Valladolid*, but being
„ set free, they visited Mr. *Oates* in the English Colledge there: who left them in
„ Chamber, whilst he went to get them a dinner, & they the meane while were
„ not idle, for finding ten pieces of eyght in a Drawer, they tooke them away
„ as appeares by a letter written by *Oates* to F. *Suiman*: which is to be seen at
„ S. *Omers*: in which he laments the losse of his mony, & much more that of a

„ Book

„ Bedlow, which they stole from him at the same time. Thence they went by „ Landing to Corunna (*la Coruin*) where they imbarked for *England*.

„ Now I grant that Capt. *Bedlow* went *Plotting* thorough *Flanders, France*, „ *Spain*, for this whole Relation discouers it; but his Plotting was not against „ his Sacred Majesty's Person, or Gouernment but against the purses of honest „ men, whom he & his Brother endeauoured to cheate. In the Original Rela- „ tion of his trauels *in Spain*, as also in *Oates's* Letter, seueral more pranks of his „ are specifyed, which will be made publicke by another pen. Hence it appeares, „ that, if he did at his Death depose the things, which are publisht, he dyed as „ he liued, *Cheating, & Lying. Qualis Vita, finis ita.* God Bless all Christians „ from such a life, & such a Death.

„ THe *Originalls* of all these *Attestations*, or *Authenticall Copyes* of them are „ kept in the *English Seminary* at S. *Omers*, (that being thought the most „ conuenient place) & shall be shewn to any, who desire for their satisfaction „ to see them.

Delatores, genus hominum publico exitio repertum & pœnis quidem numquam satis coercitum, per præmia elicitum. Tacitus lib. 4. Annal.

Informers, a sort of men found out to procure the Publick ruin: whom no punishments could sufficiently curb or bridle, were inuited & encouraged by Rewards.

FINIS.

THe Courteous Reader is desired to correct seueral falts chiefly against Ortography, which happened by the Printers beeing a Stranger and ignorant of our Language.